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THEOLOGY OF SIN AND EVIL IN CLASSICAL PENTECOSTALISM

TWO CASE STUDIES

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ABSTRACT

This study focuses on theology of sin and evil in Classical Pentecostalism. After the introduction (chapter 1) it contains three chapters. Chapter 2) is a journey through history of theology focusing on the themes of sin and evil. Additionally, it includes a summary of findings from the Classical Pentecostal sources, primarily from Global North region. Subsequently, two main sources, Amos Yong and Opoku Onyinah, are used as case studies. They are presented in chapters 3) and 4). Chapter 5) provides conclusions.

These case studies are selected to exemplify voices of Pentecostalism which are not from the context of Global North, even if their academic scholarship is closely related to that cultural sphere. Furthermore, Yong and Onyinah can be regarded as innovative and important writers in Pentecostal theological academia, and, who have touched on the themes selected for this study. They do not represent a denominational theology as such, but rather their own, which reflects either their cultural background (as it is the case with Opoku Onyinah and his setting within Ghanaian Pentecostalism) or a chosen theological location (as with Amos Yong, who writes in dialogue with science and contemporary philosophy).

The themes of sin and evil are limited and focused on theological anthropology in relation to hamartiology, and metaphysics and agency regarding the theology of evil. The following questions are central. First, in relation to the concept of sin: 1) the nature and characteristics of sin, 2) the Fall and the origin of sin, and 3) the sinful nature in the human constitution. Secondly, in relation to the concept of evil: 1) the nature of evil, 2) Satan, the devil and demons, and 3) relationships and interactions between evil spiritual beings and humans, including exorcism and possession. These questions are chosen because of the goal of the task to begin with but, equally because of the nature of the main sources and the conversations they offer and elaborate on.

Amos Yong approaches his theology of sin and evil principally from the perspective of theological anthropology, keeping the humanity, as observed by the scientific data, as the starting point. This can be argued based on the influence of emergent anthropology, which ties the ontology of demons to the reality of humanity. The sociality of sin and its collective manifestations are central, which situates the relational view of sin as essential in the argument. However, individual sin is not neglected. Yong argues that human sinful activity is a primal and essential aspect to correctly understand the demonic realm, both on the metaphysical level and functionally. He introduces a new category, religious cosmology, which recognizes the human experience of destructive powers and

the source of horror. It does not serve as an explanatory category but rather as a comparative one for a metaphysical cosmology based on human experience. It provides a frame to understand human agency within the realm of spiritual cosmology and agency.

Opoku Onyinah approaches the theme of sin and theological anthropology via the concept of witchcraft due to the study he conducted as his doctoral research project. The concept of sin is tied and built securely around the elaboration of humanity, and the essence and functions of human constitution. Onyinah underlines the importance of the concept of flesh which he interprets metaphorically, instead of literally or materially. Additionally, he does not regard the diabolic figures or demonic forces as primary causes for sin and evil. However, Onyinah reflects the evil powers and their role and potential continuously within the elaboration of sin, for example, through the concept of strongholds. Central themes in general are the human fallenness, weakness of the human nature, and function of the flesh as a weakness in human temperament.

Social relationships and communal aspects are vital perspective flowing from Onyinah's cultural background, the Akan tradition and Ghanaian Pentecostalism. Therefore, Onyinah perceives sin as a destructive force destroying the community as well as a problem in individual's life. The latter perception is rooted in the holiness tradition which is significantly present in Onyinah's perception as the ideal of Christian life. He regards soul and flesh as responsible for sinful behaviour. Onyinah's central goal to examine and explore the themes of Satan, demons and evil forces is to create healthier and safer interpretation of these forces for the life of his community and church. Communal perspective with a goal for healthier communities is similarly present in Yong's thinking as a focus but also in his hermeneutical system.

The central findings of this study do not construct a new Pentecostal theology, because such theology is created within the communities in their contextual settings together with academic scholars who live in close relationship with their worshipping communities. However, this study demonstrates that the interaction between communities and scholars is vital to construct healthy and living Pentecostal theology. Therefore, the central findings presented in this study, regarding the themes of sin and evil, are necessary to be acknowledged in Pentecostal communities.

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Contemporary understanding of ”doing theology” describes that it is always contextual, and involves therefore an existence of a community, even if there is an individual who is writing. This applies also to theological studies, and especially to this project. This doctoral research would have not been possible to be completed without people around and involved by instructing, encouraging and offering constructive critique. It is a privilege to show my appreciation to these people.

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my endless theological bursts during casual conversations. Their patience and emphatic understanding carried me through the muddy moments when the goal seemed to be in too far to reach. The greatest of all supporters, my husband Antti offered me the financial ground to work with this project full time, and served faithfully the family when the wife and mother was absent either studying in US, or traveling somewhere, or was just buried under the piles of books. I would like to pay my special regards to Anniina and Lauri in our family. Anniina accompanied me in my field trip to Ghana, and Lauri was ready to offer his technical assistance whenever needed. I am also indebted to Tuomo von Lerber who offered his assistance in graphic design.

The journey continues with new projects but I remain ever grateful for my alma mater, Theological faculty of University of Helsinki, which in ten years shaped my thinking and know-how in theology in such a way that I can now be in beneficial service for the community.

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1 INTRODUCTION

The Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

But…

Now the serpent was more crafty than any of the wild animals the Lord God had made.

Genesis 2:7; 3:1.

Sin and evil do not need an introduction. It is enough to be a human to know, what is involved in the reality filling the daily news. Theological traditions since there starting from the dawn of Jewish and later Christian roots, have pondered the mysteries behind it, striving to find both explanations, and solutions, and an escape from its hard reality. Christ offered the salvation at Calvary, but that did not resolve the struggle. New generations and denominations are in need of forming fresh ways of thinking and understanding the themes of sin and evil, and Classical Pentecostals around the globe face the same challenge. To preach the gospel of Christ, humans need to be told about their sinful state. Therefore, it is a necessity, that each generation endeavours to comprehend and communicate the theology of sin and evil properly to their contemporary neighbours.

This chapter contains a description of the reasons why the themes of sin and evil were chosen as a concentration in this study. Additionally, the role of experience as a secondary interest will be introduced, together with the features of Pentecostal theology in general. There is an explication of the task, an introduction of the main sources, and a general outline of the study.

1.1 THE ROLE OF EXPERIENCE IN THE FAST-GROWING PENTECOSTAL TRADITION

Classical Pentecostalism[1] and Pentecostal-Charismatic Christianity have succeeded in communicating the need for repentance and turning to Christ with a manner which has astonished the world during the 20th and 21st centuries. This phenomenon has gained notable attention in scholarly literature from various academic disciplines. There are many explanations for the rapid growth,[2] but one point of interest is the notable character of experientiality in Pentecostal community life. Martin Lindhardt, for example, provides a spectrum of research based on anthropological studies. The importance of the experience in the Pentecostal services is examined in these studies from the perspective of ritual and liturgy. Lindhardt demonstrates the link between the affective experience, spontaneous behaviour and the proof of authenticity in the interactions between worshippers and the Holy Spirit. This leads him to conclude. "Though many Pentecostals/charismatics read the Bible and regard it as a true word of God, Pentecostalism-charismatic Christianity is foremost an experience-centered kind of Christianity."[3]

Experience was and is the central means to elucidate the essence of Pentecostalism. The start of the movement is closely interwoven with religious experience. Charles Parham described the starting events, the initial encounter with the Pentecostal experience, the speaking in tongues. His students in a bible school in Topeka had been searching for the biblical proof of the original Pentecostal baptism, the baptism of the Holy Ghost, and they had concluded that the evidence was the tongues these people spoke after the outpouring of the Spirit. Parham explains the unfolding of events when one student had asked that "hands might be laid upon her to receive the Holy Spirit as she hoped to go to foreign fields":[4]

1 I use the term Classical Pentecostalism followed by the division based on the historical development and formation found in Pentecostal Charismatic Christianity. The first phase is called Classical Pentecostalism, the second the Charismatic Movement and the third, the Neo-Charismatic movement or Third Wave. Classical Pentecostalism is commonly recognized by its the emphasis on baptism in the Spirit and the gift of tongues, and it has a connection to the Azusa street revival. This is presented, for example in Steven M. Studebaker, ed., "Introduction. The Dynamism of Pentecostal Theology", in Steven M. Studebaker, (ed.), *Defining Issues in Pentecostalism: Classical and Emergent*, (Eugene, OR: Pickwick Publications, 2008), 1-2. Occasionally the second phase is also called Neo Pentecostalism.

2 See for example, Donald E. Miller, Kimon H. Sargeant and Richard Flory (eds.), *Spirit and Power: The Growth and Global Impact of Pentecostalism* (Oxford Scholarship Online: September 2013)

3 Martin Lindehardt,"Introduction", in *Practicing the Faith: The Ritual Life of Pentecostal-Charismatic Christians,* ed. Martin Lindehardt (New York: Berghahn Books, Incorporated, 2011), 8. Accessed August, 2019.

4 Charles F. Parham, "The Latter Rain", *Apostolic Faith*, December 1950 – January 1951, 15. In *Pentecostal and Charismatic Studies. A Reader*, eds. William K. Kay and Anne E. Dyer (London: SCM Press, 2004), 11.

> *At first I refused, not having the experience myself. Then being further pressed to do it humbly in the name of Jesus, I laid my hand upon her head and prayed. I had scarcely repeated three dozen sentences when a glory fell upon her, a halo seemed to surround her head and face, and she began speaking in the Chinese language, and was unable to speak English for three days. When she tried to write in English to tell us of her experience she wrote the Chinese, copies of which we still have in newspapers printed at the time.*[5]

Parham also describes how this experience was immediately turned into theology of the baptism of Holy Spirit and the initial evidence of tongues, when he combined his earlier surveys of the topic and interpretation of this event for use in his preaching in the following weeks. This became a recognizable feature of the Pentecostal method to form theology.

Allan Anderson describes the origins from the Asuza Street Revival but also one noteworthy independent start from India, the Mukti Revival (1905–1907) under a Brahmin Christian woman named Pandita Ramabai. This revival, which impacted and involved women in particular, also involved the gift of tongues and a strong zeal for spreading the fire these women had experienced in their lives. The Mukti Revival was an expression of a liberating message to the marginalized and an early example of the social activism in Pentecostalism.[6] The experience of the fire of God empowered the zeal. This has become another significant feature for the global expansion of Pentecostalism. The experience of power was transformed to action, but it also provided a new interpretation of the agency of women in a religious sphere. This is yet an example of the importance of Pentecostal experience in relation to methodology for forming fresh theological views and claims.

William Kay explains the logic of interpretation of experience, commonly assumed by Pentecostals.

> *Most Pentecostals are likely to believe the religious experience stands in the same relation to spiritual reality as sense experience stands in relation to material reality. For this reason spiritual experience appears to come directly, as far as Pentecostals are concerned, from the Holy Spirit although, if pressed to explain where the Holy Spirit is, they are usually reduced to metaphor.*[7]

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5 Parham, "The Latter Rain", 11.

6 Allan H. Anderson, "The Emergence of a Multidimensional Global Missionary Movement. Trends, Patterns and Expressions," in *Spirit and Power: The Growth and Global Impact of Pentecostalism* (Oxford Scholarship Online, September 2013). DOI: 10.1093/acprof:oso/9780199920570.001.0001

7 William K. Kay,"Gifts of the Spirit," in *Spirit and Power: The Growth and Global Impact of Pentecostalism* (Oxford Scholarship Online, September 2013), 259–260. DOI:10.1093/acprof:oso/9780199920570.003.0013

Kay connects the religious experience of early Pentecostals with the 19th century Romantic Movement, "with its revolutionary aspirations and prioritization of individual apprehension of the glories of the nature",[8] and the nature mysticism coloured by pantheism. Kay refers to Charles Taylor, who drew the argument from the observations of the value of ordinary living as a constitutive element of the modern culture. There are meanings in the ordinary life which are considered deep and powerful. These are the satisfaction of love and work, and the enjoyment of the natural world and various art forms. Taylor argues that this element related to the value of the ordinary life was incorporated in the Enlightenment and further deepened in the Romantic period. Taylor writes how the depth and fullness of ordinary life are articulated in art, "which constantly seems to transgress the limits of the natural-human domain".[9] The central aspect is the interpretation of the sensations and feelings as markers of something greater and more transcendent than merely the naturalistic assumption of the human realm. The same projective movement from feelings to the interpretation of transcendent happens in a religious framework. This is the key to understanding the interplay of experience and the formation of theology, which became the hallmark of Pentecostal theologising.

William Kay also writes about this multifaceted interaction between theology and experience, as it appeared in the case of the theology of healing. Miracles of healing were – and are – one of the attractions drawing people to the Pentecostal meetings,[10] which especially became an arena of claimed miracles and debate of the meaning of faith and the atonement. The same question still remains in Pentecostal theological and pastoral discussion. The central issue in this debate is, how should Isaiah 53 be interpreted and applied in the preaching as a connection

8 Kay, "Gifts of the Spirit", 260.

9 Charles Taylor, *A Secular Age* (Cambridge: Harvard University Press, 2007), 711.

10 See for example, Candy Gunther Brown, *Global Pentecostal and Charismatic healing* (Oxford: Oxford University Press, 2011). Allan Anderson writes how the prayer for divine healing "is perhaps the most universal characteristic of the many varieties of Pentecostalism and perhaps the main reason for its growth in the developing world." Allan Anderson, *An Introduction to Pentecostalism* (Cambridge: Cambridge University Press, 2004), 30. See also Margaret M. Poloma, "Divine Healing, Religious Revivals, and Contemporary Pentecostalism: A North American Perspective," in *The Spirit in the World. Emerging Pentecostal Theologies in Global Contexts,* ed. Veli-Matti Kärkkäinen (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2009),21–39. J. Moltmann writes. "The Pentecostal movement is everywhere a movement of healing." Jürgen Moltmann, "Preface," in *The Spirit in the World: Emerging Pentecostal Theologies in Global Contexts,* ed. Veli-Matti Kärkkäinen (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2009), ix.

between atonement and healing, both in this present age, and in eternity?[11] The theology of healing is related to the theme of sin and evil through the perspectives of the sinful state of humanity, the sin as the origin of sickness, and the theme of the demonic origin of illnesses. However, due to the need to limit the scope of the study, the theology of healing has not been covered in this project.

As shown above, Pentecostal theology cannot be separated from the aspect of experience, even if that is not always spelled out clearly by writers in their theological methodology. However, the recognition of the aspect of experience was one criterion in the search of sources for this study, namely, to find theology where the role of experience is acknowledged at least on some level. This element of the chosen sources is introduced below.

1.2 THEOLOGY OF SIN IN PENTECOSTAL THEOLOGY

The central motivation to study sin began with the interest in the foundation of the theology of water baptism, and the role of the sinful nature in that frame. Classical Pentecostal theology has dedicated much space to explain and elaborate the theology of baptism, both by water and by the Spirit. Traditionally, the theology of original sin is closely linked to the necessity of the water baptism in older denominations, despite the Anabaptist tradition. In turn, the empowering experience of the Spirit baptism remains close to the theology of sin, through the theme and process of sanctification, as well as the sinful nature of humanity that potentially endures after regeneration. Anne Dyer writes how the understanding and pursuit of holiness created a heated debate between William Durham and Charles Parham during the first decades of early Pentecostalism. The central issue was the causal relations between holiness and spirit baptism, and whether the state of a person was entirely sanctified or lacking something from complete holiness after a Spirit baptism.[12]

Another aspect of the connection between holiness and sin includes the taboos and lifestyle codes developed within Pentecostalism. These included moral

11 William K. Kay, "Introduction," and "Healing," in *Pentecostal and Charismatic Studies: A Reader*, eds. William K. Kay and Anne E. Dyer (London: SCM Press, 2004), 47–51. For example, Amos Yong creates a distinction between healing and curing. The former is related to the restoration to the community even if one's actual symptoms have not disappeared. The latter is related to the symptoms of individual bodies. Amos Yong, *Renewing Christian Theology: Systematics for a Global Christianity* (Waco, TX: Baylor University Press, 2014),211, chapter 8. Yong writes in response to World Assemblies of God Fellowship Statement of Faith, article 5, which states the following: "We believe that deliverance from sickness is provided in the atonement and is the privilege of all believers (Isaiah 53:4-5; Matt. 8:16-17; James 5:14-16)". See the beginning of the Chapter 8 in Yong's book.

12 C J. Richmann provides useful insights into the history of the debate and its relation to the developments of the early Pentecostalism. Christopher J. Richmann, "William H. Durham and Early Pentecostalism. A Multifaceted Reassessment," *Pneuma*. Vol. 37 (2015), 224–243.

and ethical norms, for example, in dress codes, eating styles and recreational habits. This occasionally created an enforced lifestyle "by heavy shepherding", as Dyer describes it. The essence of holiness is commonly illustrated against the morally polluted environment, the world and its effect on the church and its communities, and the sinfulness of the world and the sin in humanity. The debate (or conversation) continues within Pentecostal communities.[13] Therefore, to communicate the central Pentecostal doctrines of baptism of water or spirit, and the theology of holiness and sanctification, it is essential to have a clarified understanding of the theology of sin available. This is a need within the Pentecostal community. But likewise, it is an ecumenical challenge as well.

This observation within an ecumenical sphere can be made at least in Finland, between the dominant Lutheran Church and a relatively small Pentecostal community. The rather neglected role of the theology of sin is noticeable in the discourse between these two Christian communities. The ecumenical dialogue between Lutherans and Pentecostals in Finland has laboured with the theme of baptism, but in this dialogue there is no published elaboration from the Pentecostal side regarding the original sin.[14] The features of the theology of original sin reveal the theological division between the importance of the infant baptism and the trust held by Pentecostals in the blessed destiny of their innocent children. In the ecumenical discourse between two parties holding opposite views, it is a necessity to have a clear view of original sin in order to be able to discuss any founding arguments regarding paedobaptism or a believer's

13 Anne E. Dyer, "Introduction", Part 6, "Holiness in the Eyes of Pentecostals and Charismatics through the Twentieth Century", in *Pentecostal and Charismatic Studies: A Reader* , eds. William K. Kay and Anne E. Dyer (London: SCM Press, 2004), 127–131.

14 The ecumenical dialogues between the Lutherans and the Pentecostals in Finland started with the question of water baptism, and the theme has been revisited again. It is notable, that there is no indication of the theological differences regarding the original sin in this later document. This is not proof that the theme was not visited, but it does not appear in the text. See more about the dialogue between Lutherans and Pentecostals in Finland. *Oppikeskustelut tienä sovintoon ja yhteyteen. Reseptio* 2/2018. Ulkoasiain osaston teologisten asiain tiedotuslehti eds. Tomi Karttunen & Johanna Laine (Kuopio: Grano, 2018). In particular the following chapters: Tomi Karttunen, "Lahkolaisesta ja 'laitoskirkkolaisesta' sisareksi ja veljeksi Jeesuksessa Kristuksessa", 21-27; Jouko Ruohomäki, "Muistojen parantaminen – Helluntailiike", 28-39; Luterilais-helluntailainen neuvottelukunta kristillisestä kasteesta, 40–42; Matti Repo, "Luterilais-helluntailainen dialogi yhteyden rakentajana", 43–44 https://evl.fi/documents/1327140/39531482/Reseptio+2_2018/87c7c669-d774-3a21-901a-85b747e20c9c, accessed 20 May, 2019. For more about Finnish Pentecostalism, its internal history and relationship to Lutherans, see Teemu T. Mantsinen. "The Finnish Pentecostal Movement: An Analysis of Internal Struggle as a Process of Habitual Division", *Charismatic Christianity in Finland, Norway, and Sweden. Palgrave Studies in New Religions and Alternative Spiritualities,* eds. J. Moberg, J. Skjoldli (Palgrave Macmillan, 2018), 109–136. https://link.springer.com/chapter/10.1007/978-3-319-69614-0_5 accessed 20 May, 2019. Tuija Hovi offers a useful illustration of the religious landscape in Finland concerning the charismatic Christianity in her article. Tuija Hovi, "Faith Healing Revisited: A Charismatic Christian Intervention to the Therapy Culture in Finland", in *Charismatic Christianity in Finland, Norway, and Sweden. Palgrave Studies in New Religions and Alternative Spiritualities* eds.J. Moberg, J. Skjoldli (Palgrave Macmillan, 2018), 161–186. https://link.springer.com/chapter/10.1007/978-3-319-69614-0_7, accessed 20 May, 2019.

baptism. Therefore, one starting point of this study was to find and compare the interpretations of the original sin held by the theological writings of Classical Pentecostals and other denominational traditions. There were two noticeable discoveries. First, there is not an enormous body of studies available related to the theme of original sin, or theological anthropology within the dimension of the sinful essence of humanity, published either by the Pentecostal academia or denominationally. Secondly, the theology of sin in general has not been widely covered in the theological literature, especially during the 20th century. Other topics have gained more attention. Veli-Matti Kärkkäinen writes about this trend:

> *Undoubtedly, one reason for the obscurity and marginality of the doctrine has to do with the dissolution of many of the traditionally held beliefs related to the doctrine of original sin and the Fall, beginning from modern theology in the nineteenth century. Along with that, the whole foundational intuition of the universal and radical nature of sinfulness has become obsolete. The final deathblow against the doctrine came from evolutionary theory, in light of which any defense of the idea of sin imputed to all of humanity stemming from one human person seemed doomed, apart from raising ethical objections concerning the fairness of God in holding people responsible for sinfulness that precedes them.*[15]

Kärkkäinen illustrates the situation in general theological academia, even if the topic has lately gained more attention.[16] As already stated, however, not much has been published by Pentecostal scholars.[17] Therefore, the choice of topic of this study was made to address that lacuna.

Yet, it needs to be stated that the theme of sin has gained attention in the Pentecostal literature. Pentecostals have generated a lot of pastoral material as guides towards a holy living. That is closely related to the theme of sin, albeit the from a reversed perspective. But there is not that much academic research available from the perspective of theological anthropology and the human constitution in terms of sinfulness itself. Despite of this lack of attention or sense of priority among Pentecostals, the theme of sin has generated a respectful amount of theological thinking and literature during the centuries. Therefore, one task of this study was to provide a journey through the theological history

15 Veli-Matti Kärkkäinen, *Creation and Humanity: A Constructive Christian Theology for the Pluralistic World*, Vol. 3 (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2015), 387.

16 Used in this study are several recently published volumes dedicated to the topic of sin. Their appearance indicates the growing attention to this thematic area.

17 For example, The Encyclopedia of pentecostal and charismatic studies does not have entries of sin, original sin or hamartiology.

related to the selected themes to provide a reflection on contemporary Pentecostal theology. The relevant features for reflection are pointed out in the historical section. It was an interest of this study to find and observe the similarities between Pentecostal theology and the Christian tradition in general, because of the commonly assumed grassroots theological methodology of Pentecostals themselves, that the Bible alone is sufficient and the theological tradition is not relevant for the community.

1.3 THEOLOGY OF EVIL IN PENTECOSTAL THEOLOGY

The second thematic emphasis in this study is the theology of evil. The theme of evil is closely related to the theme of sin, following the narratives of Eden and the Fall. In this study the theme of evil is not viewed through philosophical questions regarding the problem of evil or theodicy. Instead, the focus is on the ontology of evil and spiritual evil beings, (including demons and Satan) and their agency as in interaction with humanity.[18] The reason for this is both theological and practical, or pastoral. There is a theoretical need to understand the theme and how it is comprehended, both in ecumenical discourse and in various cultural contexts. The need is also practical, given the rise of deliverance and exorcistic practices within Pentecostal communities which potentially have also non-constructive forms. Especially in the Global South and Africa, Pentecostalism has proven to be a successful genre of Protestant Christianity, due to its emphasis on deliverance and exorcism, or, in other words, its understanding of the needs of the people to be released and free from the bondage of evil spreading from the spiritual world.[19] The Global North has experienced another form of the rise of deliverance and demonology through the expansion of the Neo-Charismatic Christianity, known as the Third Wave.[20] As a movement, the Third Wave has an emphasis on the need for spiritual warfare to advance the kingdom of God.[21] This emphasis has generated various cautious or opposing responses from other denominations

18 See for example a useful introduction to the theme of spirits Amos Yong, "On Binding, and Loosing, the Spirits: Navigating and Engaging a Spirit-Filled World," in *Interdisciplinary and Religio-Cultural Discourses on a Spirit-Filled World: Loosing the Spirits*, eds. Veli-Matti Kärkkäinen, Kirsteen Kim and Amos Yong (New York: Palgrave Macmillan, 2013), 1-12.

19 See for example Paul Gifford, "Evil, Witchcraft, and Deliverance in the African Pentecostal Worldview", in *Pentecostal Theology in Africa,* ed. Clifton R. Clarke (Eugene, OR: Pickwick Publications, 2014).

20 See Brad Christensen and Richard Flory, *The Rise of Network Christianity: How Independent Leaders Are Changing the Religious Landscape* (New York: Oxford University Press, 2017). Jon Bialecki offers insights to the beginning of the movement and its relation to the Third World. See Jon Bialecki, "The Third Wave and the Third World," *Pneuma* 37 (2015), 177-200.

21 One useful study of the subject James K. Beilby and Paul Rhodes Eddy (eds.) *Understanding Spiritual Warfare: Four Views* (Grand Rapids: Baker Academic, 2012).

and organizations.[22] Therefore, there is a great deal of material produced by the Pentecostals and other voices concerning the demons and the demonic realm in relation to the spiritual warfare and demonic strongholds, but not that much about the ontology of demons, cosmology or the related metaphysical questions. It needs to be stated that generally the Pentecostal literature or studies describing Pentecostal beliefs accept the ontological existence of personal evil beings without further discussion. That is, the ontological questions are not the main target of interest. In turn, the agency and influence and especially the potentiality of possession have gained notable interest. There are disagreements among the Charismatic Christians and Pentecostals, Classical or other, within this subject.[23] This is also one element in this study, especially in the second case study.

Pentecostal demonology in general has also generated many questions and concerns outside the movement, especially in relation to witchcraft.[24] Thus, that was also of interest for this study. The theology of evil and especially the metaphysical questions and agency are represent a centre of attention in the historical section of the work.

This study aims to present and remark on the content and also the methodology of the chosen main sources. In order to make proper observations, there is also a need to consider the nature of Pentecostal theology as a genre in general.

1.4 FEATURES OF PENTECOSTAL THEOLOGY IN GENERAL

The history of Classical Pentecostalism has been presented in many studies.[25] It is a story of empowered people usually at the grassroots level of society, with

22 See for example the response by Lausanne movement. https://www.lausanne.org/content/statement/statement-on-spiritual-warfare-1993, accessed May 20, 2019.

23 See for example James M. Henderson, "Deliverance", in *Encyclopedia of pentecostal and charismatic christianity*, ed. Stanley M. Burgess (New York, London: Routledge, Taylor and Francis Group, 2006),123–125. J. Lyle Story, "Demon Possession, Casting Out Demons" in *Encyclopedia of Pentecostal and Charismatic Christianity*, ed. Stanley M. Burgess (New York, London: Routledge, Taylor and Francis Group, 2006), 126–129.

24 See the ethnographic study of Knut Rio, Michelle MacCarthy and Ruy Blanes (eds.), *Pentecostalism and Witchcraft. Spiritual Warfare in Africa and Melanesia*. Contemporary Anthropology of Religion (London: Palgrave Macmillan, 2017). An especially helpful article is A. Scott Moreau, "Discourses on Demonology in North America," in *Witchcraft, Demons and Deliverance: A Global Conversation on an Intercultural Challenge*, eds. Claudia Währisch-Oblau & Henning Wrogemann. (eds.) (Wien: Lit Verlag GmbH & Co. KG, 2015), 41–68. The rest of the volume is also valuable.

25 See, for example, Vinson Synan, *The Century of Holy Spirit: 100 Years of Pentecostal and Charismatic renewal, 1901–2001. How God used a handful of Christians to spark a worldwide movement* (Nashville, TN: Thomas Nelson, Inc., 2001). Vinson Synan and Amos Yong have edited a series for Global Renewal Christianity in four volumes containing studies and articles from all corners of the globe. Vinson Synan and Amos Yong (eds.), *Global Renewal Christianity: Spirit Empowered Movements Past, Present, and Future, Volume 1: Asia and Oceania* (Lake Mary, FL: Charisma House, 2015); Vinson Synan, Amos Yong and Miguel Alwarez (eds.), *Global Renewal Christianity: Spirit Empowered Movements Past,*

not many academic theologians involved. Therefore, while it is relatively easy to find sin and evil as topics in sermons and devotional literature, it is more challenging to find theological sources suitable for an academic study conducted within the discipline of systematic theology. This is due to the hermeneutical traditions found among Pentecostal writers and theologians. William Oliverio, Jr. has provided a study on the theological hermeneutics in Classical Pentecostalism and its early roots.[26] These hermeneutical considerations are detectable within the chosen themes of this study. The important features which need to be noted in the history of Pentecostalism and its theological convictions are rooted mainly in the Wesleyan and Keswickian branches of the Holiness Movement.[27] The influence of the holiness and sanctification teaching is evident in the assumption of the sanctifying power of the Holy Spirit in a converted believer. However, the root cause of sinfulness is not profoundly elaborated, and the human depravity teaching has been mostly adopted from the Protestant (and especially Wesleyan) tradition without any questions, or relation to the context of local or national movements.[28]

The role of Scripture cannot be overlooked. Oliverio presents the development of the hermeneutical method as a combination of interpretation of the Scriptures, spiritual experiences and earlier Christian teaching towards the "full gospel". He claims that there was a turn in the hermeneutical method after the first generations of Pentecostals. This new, evolving approach strived to find proofs from the Bible, that the Pentecostal doctrines and beliefs were the result of a proper reading of Scripture, instead of interpreting Scriptures according to their experience. He writes, "The common sense rationality and high view of

Present, and Future, Volume 2: Latin America (Lake Mary, FL: Charisma House, 2016); Vinson Synan, Amos Yong and J. Kwabena Asamoah-Gyadu (eds.), *Global Renewal Christianity: Spirit Empowered Movements Past, Present, and Future, Volume 3: Africa* (Lake Mary, FL: Charisma House, 2016); Vinson Synan and Amos Yong (eds.), *Global Renewal Christianity: Europe and North America Spirit Empowered Movements Past, Present, and Future, Volume 4: Europe and North America* (Lake Mary, FL: 2017).

26 L. William Oliverio, Jr, *Theological Hermeneutics in the Classical Pentecostal Tradition. A Typologican Account* (Leiden & Boston: Brill, 2015), Chapter 1.

27 See, for example Vinson Synan, *The Holiness-Pentecostal Movement in the United States* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1971); and French L. Arrington, *Christian Doctrine: A Pentecostal Perspective*. Vols. 1–3 (Cleveland, TN: Pathway Press, 1993).

28 There are little studies available concerning this area. In the historical studies of Pentecostalism and its theological roots and development through the 19th century to the present, the evidence is more notable for its absence of the theme of the depraved nature of humanity. The contextual influence is evident, for example, in Finnish Pentecostalism, which has been influenced by the strong Lutheran dominance in the country. The Finnish Pentecostal theologian Valtter Luoto refers to the distinction of the theology of the cross and glory, for instance, but without mentioning that it is specifically Luther's thinking. Either this fact was left out purposely, not to draw attention to the Lutheran background, or Luoto did not need to refer to any source, because it was assumed that the theme of the theology of the cross and glory were so well known within the community. This is just one example of many. See Luoto, *Pyhien Yhteys* (Jyväskylä: Aikamedia, 2006),45.

Scriptures, already present in the original Classical Pentecostal hermeneutics, made it conducive for Pentecostal theologians to seek an alliance with the broader conservative Protestant tradition in America."[29] This developing alliance with evangelicals affected the theological leanings.[30] Still, Pentecostalism and its theological perceptions cannot be equated with fundamentalist ones. Even if Pentecostals are faithful to a nearly literalistic reading of the Bible, the experience of God is maybe even more fundamental. Harvey Cox writes:

> *Text-orientated believers in any religion tend to be wary of mystics. However, this does not mean that Pentecostalism does not embody a complex of religious ideas and insights. It does. The difference is that while the beliefs of the fundamentalists, and of many other religious groups, are enshrined in formal theological systems, those of Pentecostalism are imbedded in testimonies, ecstatic speech, and bodily movements. But it is a theology, a full-blown religious cosmos, an intricate system of symbols that respond to the perennial questions of human meaning and value.*[31]

Gary McGee writes how Pentecostals can be characterized by five implicit values: personal experience, oral communication, spontaneity, otherworldliness and scriptural authority. These features explain the lack of interest in academic theology in general. That said, the doctrinal positions were needed as early as the 1910's, only a decade after the birth of the movement in the United States and on Azusa Street. These first "creeds", which were provided by the newly born denomination, The Assemblies of God, were to solve the conflict between the Trinitarian and Oneness Pentecostal teachings and to seek understanding and unity of doctrine. "The Statement of Fundamental Truths" was not given the same authority as a dogmatic creed; it was intended to create a basis of unity for the ministry.[32] The other themes were only briefly mentioned. McGee notes that the section titled as "The Fall of Man" mentions that all human kind has fallen into sin, but the original sin is not tightly defined, nor is the medium of its transmission from generation to generation.[33] In the following early decades,

29 Oliverio, *Theological Hermeneutics in the Classical Pentecostal Tradition*, 81.

30 Oliverio, *Theological Hermeneutics in the Classical Pentecostal Tradition*, chap. 3. See also Gary B. McGee, *Miracles, Missions, & American Pentecostalism*. American Society of Missiology Series, Book 45 (Maryknoll, NY: Orbis Books, 2010), 203; Gary B. McGee, "Historical Background," in *Systematic Theology*, ed. Stanley M. Horton (Springfield, MO: Gospel Publishing House, 2010), 30.

31 Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (London: Cassell, 1996), 15. Italics original.

32 See also William Menzies and Stanley H. Horton, *Bible Doctrines: A Pentecostal Perspective*. (Springfield, MO: Logion Press, 1993), 10–11.

33 General Council Minutes, 1916, 10. McGee, "Historical Background", 21–22.

the doctrines were preserved by publications of systematic theology which were based on sermon notes.[34]

In the 1950's, awareness of the need for theological training grew and a new breed of teachers appeared with a more balanced attitude between Pentecostal spirituality and academic theology.[35] One landmark was the founding of the Society of Pentecostal Studies in 1970, which aimed to unite various Pentecostal branches in the U.S. and has sought to speak as a scholarly voice within the Pentecostal movement.[36] However, Assemblies of God in the U.S. does not represent the whole spectrum of Classical Pentecostalism. While due to a lack of space and resources it is not possible in this study to provide a full-scale presentation of the doctrinal statements found within the global movement, there are nonetheless two major voices, together with other Pentecostal sources. These other sources are a selection of systematic theology editions, which unfortunately represent only Western- and Global North-affiliated Pentecostalism.[37] These sources are brought up front to represent an assumed voice of Classical Pentecostalism, even if it does not provide a full picture of the current global situation. The overwhelming dominance of the Global North is one reason why Opoku Onyinah from Ghana, was selected as one major voice within this study, together with Asian-American Amos Yong. It is very unfortunate that there are no female Pentecostal scholars represented in this study.[38]

Thus, the search of the sources was focused to include other voices than from the Global North, as well as innovative ideas within the Pentecostal scholarship. I chose Amos Yong and Opoku Onyinah on the basis of these criteria. However,

34 McGee, "Historical Background", 25–26. One notable and respected publication is Myer Pearlman's, *Knowing the Doctrines of the Bible* (Springfield, MO: Gospel Publishing House, 1937, revised 1981).

35 McGee, "Historical Background", 27.

36 See Vinson Synan, *The Beginnings of The Society for Pentecostal Studies*. Presentation at the 34th Annual Meeting of the Society for Pentecostal Studies (2005).
Synan writes about the early – and probably still remaining – tension between the church authorities and theological scholarship. The following quote describes the encounter between the board of Pentecostal Fellowship of North America (PFNA) and the board of Society of Pentecostal Studies (SPS) in 1971: "The major question was the meaning of our constitutional purpose of speaking 'authoritatively' as Pentecostal scholars. We were told in no uncertain terms that we could never speak 'authoritatively' since we were not heads of churches. Our answer was that there was such a thing as 'scholarly authority' in addition to ecclesiastical authority. This answer seemed to fall on deaf ears." Synan, *The Beginnings of The Society for Pentecostal Studies*.
http://storage.cloversites.com/societyforpentecostalstudies/documents/synan_sps_beginnings.pdf accessed 28 December, 2018.

37 These are Myer Pearlman, *Knowing the Doctrines of the Bible*; French L. Arrington, *Christian Doctrine. A Pentecostal Perspective,* Vols. 1–3; *Systematic Theology.* Revised Edition, ed. Stanley M. Horton; William Menzies and Stanley H. Horton, *Bible Doctrines: A Pentecostal Perspective*; Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology*, (Los Angeles, CA: Foursquare Media, 1983); and Jonathan Black, *Apostolic Theology: A Trinitarian Evangelical Pentecostal Introduction to Christian Doctrine* (Luton: The Apostolic Church, 2016). Additionally, I have used the Finnish Pentecostal author Valtter Luoto, *Pientä Puhetta Suuresta Jumalasta*; *Pyhien Yhteys*.

38 See also Veli-Matti Kärkkäinen (ed.) *The Spirit in the World.*

to better appreciate either of these perspectives, the thoughts of these two figures are reflected against those of theologians from the past and Pentecostal voices from the last century. This provides the platform to observe the main sources, as has been already stated.

Contextuality is, therefore, one perspective to observe and study the sources. Allan Anderson writes in his book *Spirit Filled World* about the anthropological studies done on African Pentecostalism. He offers examples of the debate about features of continuity and discontinuity found in Pentecostal communities. The points of observations are either in relation to the ideas of the ontological realities or the characteristics of the practices. Anderson refers to Joel Robbins and the paradoxes he presents regarding the studies of Pentecostalism globally. Anderson writes:

> *The first paradox is that "in attacking local cultures, Pentecostalism tends to accept their ontologies—including their ontologies of spirits and witches and other occult powers—and to take the spiritual beings these ontologies posit as paramount among the forces it struggles against."*[39] *The second paradox refers to the characteristics that make Pentecostalism distinctive in Christianity: the practices of spiritual gifts like healing, exorcism, prophecy, and speaking in tongues or glossolalia––practices found in Pentecostalism throughout the world. Anthropologists have also tended to observe the continuity of these practices with pre-Christian religions or their similarities, without giving attention to their widespread use in many different cultural settings throughout the world – in other words, their differences with local religions.*[40]

Anderson writes about the ontological assumption of the spirit world and practices, but this frame of observation is useful because these features are tangent to all theological claims. I limit the observation only to the theological dimensions targeted in this study. The continuity and discontinuity features are in relation to the historical trajectories and features which are presented in Chapter 2 and they are reflected in the material presented in Chapters 3 and 4, respectively. There are major differences between the methods used by these various voices. Even if many of the influencing factors are not considered due to lack of space, it is nonetheless possible to draw some conclusions.

The distinction between contextuality and the universality of any theology is a large question. Albert Nolan argues that all theology is contextual, but this

39 Joel Robbins, "On the paradoxes of global Pentecostalism and the perils of continuity thinking," Religion 33 (2003): 223. Quoted in Anderson, *Spirit Filled World*, 2.

40 Anderson, *Spirit Filled World*, 2.

approach has been criticized.[41] Stephen Bevans notes that there is a danger in contextualization being related to the adaptation to the culture. He writes, "The fact is that a theology that takes culture seriously can easily become a 'culture theology' along the lines of nineteenth-century liberal theology."[42] Bevans acknowledges the challenge to determine the criteria for orthodoxy, which could be identified as universal Christian doctrinal understandings. Bevans presents several sets of criteria, and the one by De Mesa and Wostyn is useful in a Pentecostal context. It has three points: "First, a new contextual formulation of faith or doctrine should be oriented in the same direction as other successful or approved formulations."[43] The second point relates to the praxis. The actions and practices that develop from the theological expressions are valued with an ethical plumb line. If it produces un-Christian, oppressive, hateful or other destructive behaviours or practices, it will not be approved as orthodox or be tolerated at all. Thirdly, the theology needs to be accepted and approved by the church community.[44]

There is a need for Pentecostal scholarship to develop tools to evaluate any given local and contextual forms of the Pentecostal movement. These continuity and discontinuity observations offer information in relation to the second observation point, to differentiate between local aspirations, which are not necessarily adoptable outside the prime context, and universal claims which are ecumenically shared, perhaps with local expressions. Recognition of these different levels would enable the Classical Pentecostals and other Pentecostals to have fruitful dialogues within the movement, as well as together with other Christian denominations. There is a need to form a method to evaluate the contextual theologies arising in the Global South and in the North, both as coherent within the denominational affiliation and ecumenically.

41 Sigurd Bergmann, *God in Context. A Survey of Contextual Theology* (Aldershot, UK: Ashgate Publishing Limited, 2003), 6. See also one example of this conversation in Nico Botha, "If everything is contextualisation, nothing is contextualisation: Historical, methodological and epistemological perspectives", *Missionalia: Southern African Journal of Mission Studies*. Vol. 38, No. 2 (Jan. 2010): 181–196.

42 Stephen B. Bevans, *Models of Contextual Theology*. Faith and Cultures Series (Maryknoll: Orbis Books, 1992), 17.

43 Bevans, *Models of Contextual Theology*, 18.

44 Onyinah gives Louis Luzbetak as one of his theoretical backgrounds for contextualization. Luzbetak offers his version of criteria as well, and writes about the limits of accommodation, another term for contextualization. "The limits set by Christ – Faith (which includes the nature of the Church), prudence, reason, and the goals of the apostolate – are the limits of accommodation." Louis Luzbetak, *The Church and Cultures: An Applied Anthropology for the Religious Worker* (South Pasadena, CA: William Carey Library/ Divine Word Publications, 1975), 348.

1.5 TASK OF THIS STUDY AND INTRODUCTION TO THE SOURCES AND METHODOLOGY

The task of this study is to investigate the theology of sin and evil in Classical Pentecostalism in relation to the theological anthropology, metaphysics and the agency of evil. I have limited the study to the following questions. First, in relation to the concept of sin: 1) the nature and characteristics of sin, 2) the Fall and the origin of the sin, and 3) the sinful nature in the human constitution. Secondly, in relation to the concept of evil: 1) the nature of evil, 2) Satan, the devil and demons, and 3) relationships and interactions between evil spiritual beings and humans, exorcism and possession. These questions are reflected on through the history of theology over the centuries, the Classical Pentecostal literature from the 20th century to the present, and the two main voices of Pentecostal theological scholarship chosen for this study.

The first of the two main voices to be presented in this study is Amos Yong, a professor and highly distinguished scholar. He is an Asian-American Pentecostal theologian, Director of The Center for Missiological Research, and Professor of Theology and Mission at Fuller Theological Seminary. His Ph.D. from Boston University is in religion and theology, and he also has a B.A. from Bethany College, an M.A. from Western Evangelical Seminary, and an M.A. from Portland State University. Yong is a co-editor in many journals[45] and a licensed minister in the Assemblies of God. Born in Malaysia, he immigrated to the United States at a young age.

Yong has developed a distinctively unique approach to writing Pentecostal theology. It embraces his background as an Asian immigrant to the U.S., but especially leverages his philosophical and theological scholarship, which has been influenced by ecumenical academia.[46] His ethnic background and upbringing in a Christian minority position in a Muslim environment can be detected as one aspect of his approaches towards theology and cultures in general. Yong's interest in the dialogue between cultures and religions has generated many volumes touching on the topic.[47] This includes the spiritual realm, and the discernment of the spirits. The most pressing reason to choose Amos Yong as one main voice

45 Yong serves in the following monograph series: Pentecostal Manifestos (Eerdmans), Studies in Religion, Theology and Disability (Baylor), CHARIS: Christianity & Renewal – Interdisciplinary Studies (Palgrave Macmillan), Missiological Engagements (IVP Academic), and Mission in Global Community (Baker Academic).
http://www.bu.edu/cgcm/2013/02/07/alum-profile-amos-yong-ph-d-1999/ accessed 30 August, 2018.

46 See more Amos Yong, "Prologue", in *The Kerygmatic Spirit. Apostolic Preaching in the 21st Century*, ed. Josh P. S. Samuel (Eugene, OR: Cascade Books, 2018).

47 Christopher A. Stephenson provides a short introduction to the content of Yong's most theological books in "Systematic Theology as Philosophical and Fundamental Theology in Pneumatological Perspective", in *Types of Pentecostal Theology: Method, System, Spirit* (Oxford: Oxford University Press, 2012), chap.4.

is his highly developed theology of the spiritual world, including evil spirits (i.e. his demonology). Yong's own family history has also inspired him to write about disability and the theological considerations involved with people with mental disabilities in particular. This in turn is an aspect of or approach to theological anthropology, which is an important topic in this study.[48]

Yong has dealt with multiple themes in theology, and he embraces perspectives of both philosophy and the political sphere. A reader of Yong's books is introduced to both deep theoretical thinking and opinions which can challenge any thinker, even within a fellowship of theologians. The wide scope of themes and styles – and, in one sense also, methodology – found in his books, was one primary inspiration to use him in this study. While Yong's more popular writing (like, for example, his published sermons), are not used in this analysis, they are mentioned as examples of his more grassroots theology for the Christian community. Furthermore, the use of Yong's literature has been limited to his published books between 2001 and 2018.

The second voice and source for this study is Apostle Professor Opoku Onyinah, former Chairman of The Church of Pentecost Worldwide[49] and the President of the Ghana Pentecostal and Charismatic Council. He completed his doctorate degree at the University of Birmingham and holds a Doctor of Philosophy in Theological Studies. He has been a Commissioner of World Mission and Evangelism of the World Council of Churches and has served as the Co-Chairman of Empowered21, Africa.

Onyinah is a fine example and combination of Ghanaian Pentecostalism and academic scholarship with a wide international perspective to global issues. His biography reveals his life story and journey, from a rural and farming community in the Ashanti region of Ghana to a position of national and global influence within the Pentecostal Christianity and beyond.[50]

Onyinah conducted a respectably wide set of research among the members of his church in relation to beliefs in witchcraft. The results show how pervasive witchcraft is in the Ghanaian worldview.[51] Onyinah writes about his survey,

48 Amos Yong shares the story of his brother especially in the book *Theology and Down Syndrome: Reimagining Disability in Late Modernity* (Waco, TX: Baylor University Press, 2007).

49 Onyinah retired in 2018. The Church of Pentecost operates in 90 nations around the world. (based on 2015 statistics). There are approximately 20, 000 assemblies in 2,000 districts. Global membership of the denomination is about 3 million, with children constituting 900,000. The Church of Pentecost has established the following institutions: Pentecost University College, Pentecost Convention Centre, Pentecost Press Limited, Pentecost Hospital in Accra and other clinics across Ghana, about 100 educational facilities, the Pentecost Television Station (Pent TV) and Pentecost Theological Seminary, which serves as an educational facility to train the pastors and other officers for the ministry. http://thecophq.org/overview.php?id=8&STATISTICS. Accessed 30 November, 2017.

50 Gibson Annor-Antwi, *Myth or Mystery. The "Bio-autobiography" of Apostle Professor Opoku Onyinah* (Inved, UK, 2016).

51 Opoku Onyinah, "Deliverance as a Way of Confronting Witchcraft in Contemporary Africa: Ghana as a Case Study", in *The Spirit in the World*. 190.

conducted in 1999, which included 1201 participants: "For the question, 'Is witchcraft real?' 91.7% said yes, 7.7% said no, and 0.7% were not sure. On educational background, 100% of all those who held a first degree said yes, while 85% of those who did not have any official schooling said yes and 15% said no." Onyinah created the term 'witchdemonology' based on his research and earlier experiences in pastoral work. This is the key term in his doctoral thesis and it will be introduced in detail in this study. The contextual environment is not only the Ghanaian culture but also strongly reflects the history of Western Protestant missionary enterprises and the Third Wave charismatic influence.[52] Therefore, Onyinah's study and his other publications represent important material to understand African Classical Pentecostalism and the contextual nature of its theology. As an author and a theologian, Onyinah was selected for this study even if he does not represent systematic theology either methodologically or in terms of its genre of writing. In his works, however, Onyinah is writing on and describing aspects of Pentecostal theology in a Western African context, which are unique and valuable for their perspectives on Pentecostal demonology and theological anthropology.

The method of this study is systematic analysis, which is customary in the Systematic Theology faculty at the University of Helsinki. There are several principles, which guide the study. First, it uses only literal source; no other sources are used. However, I have also visited the contexts of my main sources, namely, California and Ghana. This was necessary to understand the contextual nature of their theology from a cultural perspective, as both differs in many ways from my Finnish context, most notably in relation to national culture and Pentecostal church culture contexts. These visits have not influenced the analysis methodologically; they have only helped in understanding the contextual aspects of the sources.

Secondly, the method strives to find the core principles within the textual sources that illustrate and explain the material. This is the central task of the study, to systematically observe the structures of theological thinking in the sources through the central arguments present within them. Thirdly, the material reflects on the historical literature concerning the topics, including a selection of Classical Pentecostal sources, not to primarily form any critical evaluation as such but rather to observe the similarities and differences. To make observations within the denominational sphere as well as ecumenically, I have

52 Jane E. Soothill provides a study of Charismatic Christianity in Ghana. The Church of Pentecost is not included in her study, because it concentrates more on Neo-Charismatic churches than Classical Pentecostalism. However, it does provide a useful perspective on the culture and practices in Ghanaian Charismatic Christianity, which embraces the characteristics criticized by Opoku Onyinah. See Jane E. Soothill, *Gender, Social Chance and Spiritual Power: Charismatic Christianity in Ghana* (Boston: Brill, 2007), chap. 2.

chosen two perspectives: the continuity/discontinuity dimension introduced and used by Allan Anderson, and awareness of the potential tension in interpreting theological constructions either as contextual or as having universal features. Together these function as a template for remarks on theological constructions for further internal evaluation and for ecumenical needs.

The Classical Pentecostal material presented in Chapter 2 is from the Global North denominations which emerged in a context that was already Christian-dominated. Therefore, there are continuities within the Christian tradition and there are not any notable influences from any specific indigenous culture. However, they do represent aspects of continuity and discontinuity in relation to the adopted doctrinal claims from their immediate context. This is related to the Wesleyan background and the Holiness Movement as a track of continuity, and a rupture from the liberal main line Christianity, as a track of discontinuity. These churches, the Wesleyan and the mainline, still shared many ecumenically recognized doctrinal agreements that Classical Pentecostals adopted. That is another track of continuity. However, the growing global Pentecostal movement does not necessarily have that background, which is precisely the reason why there are so many contextualized Pentecostal practices and theological constructions. These will be presented especially in Chapter 4 of this study.

1.6 OUTLINE OF THE STUDY

This study is organized chronologically in relation to the historical and contemporary sources. Therefore, Chapter 2 contains a presentation of historical sources from the patristic era to the Reformation. A review of selected Classical Pentecostal voices is included at the end. The aim is to create a theological plateau for reflections on the main sources. Chapter 3 presents the theology of sin and evil by Amos Yong. Chapter 4 presents the theology of sin and evil by Opoku Onyinah. Chapter 5 represents the conclusions of this study.

The presentation of historical sources includes two specific motivations, which have shaped the scope and depth of that section. First, the aim is to present a summary of the themes over the centuries. It does not equally reflect on all the writers, due to the limited access to the sources available. The perspectives and comments of each writer are selected according to the relevance to the chosen themes in this study. Therefore, it is not a comprehensive presentation but rather aims to serve only as a background for this study. Additionally, it is not an attempt to evaluate or study these sources; instead it seeks to create a historical landscape for the contemporary sources, illustrating discourses and theological insights over the centuries. Secondly, the aim is to build a historical

construction of the metaphysical questions that arise in this study. That is the reason why Platonist themes occupy considerable amount of space. Both of the main sources, Amos Yong and Opoku Onyinah, relate their theology of demons in relation to this discourse in relation to Platonist metaphysical understanding of evil, directly or indirectly. Yong writes extensively about metaphysics and ontological questions concerning Satan and demons. Onyinah approaches the question from a contextual perspective, but the discussion is related to the ontology of demons nevertheless. Both reject and adopt some aspects from the theological tradition. Therefore, it is useful and helpful to illustrate this thematic area in relation to the theological history in detail.

2 THEOLOGY OF SIN AND EVIL THROUGH HISTORY AND BY CLASSICAL PENTECOSTAL VOICES

The aim of this chapter is to create a conceptual and historical background for the following two case studies, which in turn focus on Pentecostal thinking of sin and evil. This is not an attempt to present an exhaustive presentation of the subject, which would be a rather impossible task. Instead, it is an endeavour to paint a landscape from the history of theology and various theological trajectories to locate Pentecostal thinking as a continuation, offshoot or reflection of the wider Christian tradition. With insights found from select voices from the past, inspection of the themes of sin and evil is narrowed to the following topics: first, in relation to the concept of sin, 1) the nature and characteristics of sin, 2) the Fall and the origin of the sin, and 3) the sinful nature in human constitution; and second, in relation to the concept of evil, 1) the nature of evil, 2) Satan, the devil and demons, 3) the relationships and interactions between evil spiritual beings and humans, including exorcism and possession, if mentioned in the material. The last – exorcism and demonic possession, or the potentiality of that – is included because it is a relevant point of reflection as far as the contemporary Pentecostalism is concerned.

This chapter examines the following writers and eras. First, there is a presentation of writers from early Christianity and theological elaborations up to Augustine. It is followed by insights into the theology of Augustine, Peter Lombard, Anselm of Canterbury and Thomas Aquinas. The era of the Reformation is reflected through the theology of Martin Luther, Jean Calvin and Jacobus Arminius. John Wesley is discussed briefly before turning to the sources of Classical Pentecostalism. A summary overview of the Classical Pentecostal[53] perspective on the themes of this study is provided at the end of the chapter.[54]

53 The term 'classical' as an attribute of Pentecostalism can be defined as linked to the Azusa Street Revival, but it usually refers to the doctrinal stance concerning the baptism of the Spirit and tongues. French Arrington writes in the preface of his *Christian Doctrine*, "This book is a biblical and practical presentation of Christian doctrine. Its theological orientation is decidedly Pentecostal. However, the author is aware that, among those who call themselves Pentecostals, there is a very broad spectrum of doctrine and practice. Therefore the term 'Pentecostal', as it is used in this work, means classical Pentecostalism. Classical Pentecostals, in addition to having their roots in the Wesleyan and Holiness movements of the previous two centuries, teach that subsequent to conversion the believer should be baptized in (filled with) the Holy Spirit, and that the initial evidence of this experience is speaking with other tongues as the Holy Spirit gives utterance (Acts 2:4)." French L. Arrington, *Christian Doctrine,* 13. The term 'Classical Pentecostalism' is therefore used in connection to Azusa Street and the doctrinal inclination.

54 In the presentation of historical sources, additional remarks are made to provide commentary on distinctive points of similarity found with Pentecostal material. These are placed in footnotes in order not to disturb the flow of various periods discussed in the text. This is not an attempt to create a proof of adoption of these theological insights by Pentecostal theologians but rather seeks to illustrate parallel thinking over the centuries. No references are given in these remarks, others than the analysis found in Chapters 3 and 4 of this study.

2.1 THE EARLY CONVERSATION ON SIN AND EVIL BEFORE AUGUSTINE

Many Christians share certain beliefs about sin and evil, particularly regarding the nature of humans and their sinful nature, and the evil present in the world. These themes are present in the scriptures, which have been then reflected in the theological ponderings over the centuries. These features form the core of the theology of sin and evil. During the centuries of the Christian theological tradition, the ways to express these beliefs have changed, as have the emphasis and the focus of conversation. These shared views present the human as a combination of a physical being, which is a part of materially created nature, and the spiritual dimension, which transcends that nature and its physical existence and limitations. The latter was created as good, in God's image, and it carries a special calling and destiny apart from the rest of the created order. However, the human creature is inflicted by an imperfection which causes it to fall into a disobedient and alienated relationship with his/her Creator. This applies to all of humanity.[55] The following journey through the history of theology presents how these beliefs have been understood and verbalized over the centuries.

The early conversation until the age of Augustine tended to treat the question of sin through the lens of human capability and righteousness rather than the utter depravity of humanity. Jaroslav Pelikan contextualizes this through the opposition of deterministic voices from the surrounding context, namely, Greek and Roman. Both responsibility and the force of destiny, the latter representing the inevitability of man's fate, had been the prominent questions in the classical understanding of the man. Man was regarded as having the freedom to sin or not to sin. This was understood through Christology, especially the theology of the *logos*, and the virgin birth, which highlighted the perception of the human corruptibility. Therefore, one simultaneously found the questions of nature and responsibility, but the inheritability of sin did not come to the fore during the first centuries.[56] This does not mean that writers from this period designated the merit of salvation for humanity, implying the works as a means of it. Instead, they were interested in pondering which part of the human constitution was involved

55 Roger, E. Olson, *The Mosaic of Christian Belief: Twenty Centuries of Unity and Diversity*, 2nd ed. (Downers Grove, IL: InterVarsity Press, 2016), 201–211.

56 Jaroslav Pelikan, *The Christian Tradition. A History of Development of Doctrine*. Vol. 1: *The Emergence of the Catholic Tradition (100–600)*. (Chicago: The University of Chicago Press, 1971), 279-290. Nathan Jacobs presents discussion on the free will conversation regarding this topic. See Nathan A. Jacobs, "Created Corruptible, Raised Incorruptible: The Importance of hylomorphic Creationism to the Free Will Defense", in *The Ashgate Research Companion to Theological Anthropology*, eds. Joshua R. Farris, Charles Taliaferro, and Daniel N. Robinson (Burlington, VT: Ashgate Publishing Limited, 2015) https://ebookcentral-proquest-com.libproxy.helsinki.fi/lib/helsinki-ebooks/detail.action?docID=1969439

in sinning, and who initiated the sinful acts of the first couple, Adam and Eve. The evil players, the devil and Satan, appear in the themes of the writings after the turn of the first century, and their character and ontology were among the questions these early writers dwelled on. This chapter introduces ideas from Justin Martyr, the Shepherd of Hermas, Irenaeus of Lyons, Origen of Alexandria, Athanasius of Alexandria, Cyril of Jerusalem, and Gregory of Nyssa.

2.1.1 JUSTIN MARTYR AND THE SHEPHERD OF HERMAS ON SIN AND EVIL

Justin Martyr[57] wrote, "The flesh is a sinner, so much so, that it forces the soul to sin along with it. And thus they vainly accuse it, and lay to its charge alone the sins of both. But in what instance can a flesh possibly sin by itself, if it has not the soul going before and inciting it?"[58] Justin applied the biblical notion of flesh as the core of the problem, but he was hesitant to claim it as the root cause of sinful deeds. The question of the constitutive distinctions within humanity in the act of sinning can be seen in the light of a wider conversation. There was a need to apprehend the unity of a matter and a spirit in such a way that would safeguard the creation from the Gnostic assumption of it being the works of the demiurges. Therefore, the corruption involved the whole person: body, soul and mind. The Shepherd of Hermas described a dream that he had of a young woman, who speaks to him: "'The desire of wickedness arose within your heart. Is it not your opinion that a righteous man commits sin when an evil desire arises in his heart? There is sin in such a case, and the sin is great,' said she; 'for the thoughts of a righteous man should be righteous.'"[59] Sexual desires are inevitably closely connected to the flesh, but the heart, being a human cognitive function rather than a sensual one, bears more guilt.

Hermas also acknowledged the parental responsibility regarding a sinful behaviour. It is not only a matter of an individual guarding their own heart, as God addresses families as communal entities. This time, it is an elderly woman who explains to Hermas, why God is angry.

57 Justin Martyr was born before the end of the 1st century in Flavia Neapolis in Syrian Palestine and he died as a martyr in 165. David Ivan Rankin, *From Clement to Origen. The Social and Historical Context of the Church Fathers* (Aldershot, UK: Ashgate Publishing Limited, 2006), 95.

58 Justin Martyr, "On the Resurrection" in A. Roberts and J. Donaldson (eds.), *Ante-Nicene Christian Library: Volume 1,* trans. A. Roberts, J. Donaldson and F. Crombie (Edinburg: T&T Clark, 1867), 8: Quoted in Matthew Knell, *Sin, Grace and Free Will: A Historical Survey of Christian Thought. Volume I: The Apostolic Fathers to Augustine* (Cambridge: James Clarke & Co, 2017), 8.

59 Shepherd of Hermas, *Vision* I.I–2 . Quoted in Knell, *Sin, Grace and Free Will*, 8–9.

> *But this is not the reason that God is angry with you; rather, it is that you must make your family, that has acted lawlessly against God and against you, their parents, mend their ways. Since you love your children so much, you do not admonish your family, but let them become corrupted. This is why the Lord is angry with you, but will heal all the previous evil deeds in your family, since because of those sins and lawlessness you have been corrupted by everyday affairs.*[60]

Presented as guilty on behalf of his family's and children's lawlessness, Hermas is responsible for making them correct their ways and behaviour. This is the responsibility of a parent to safeguard the salvation of their children. The ages of these children are not mentioned in this context.[61]

Justin had a positive view of human's moral capacity, as he saw acts of sinning in the interactions between humans and evil beings. He wrote:

> *But neither do we affirm that it is by fate that men do what they do, or suffer what they suffer, but that each man by free choice acts rightly or sins; and that it is by the influence of the wicked demons that earnest men, such as Socrates and the like, suffer persecution and are in bonds, while Sardanapulus, Epicurus, and the like, seem to be blessed in abundance and glory. The Stoics, not observing this, maintained that all things take place according to the necessity of fate. But since God in the beginning made the race of angels and men with free-will, they will justly suffer in eternal fire the punishment of whatever sins they have committed.*[62]

Therefore, humans are responsible for their own sins even if there are those non-material evil beings which aim to make them stumble and suffer. Evidence of the origin of the Christian Satanology can be found from the first century. As a character from that era, Satan is a tempter who can also affect believers. Hermas wrote how cosmic warfare is waged in each human heart, while Justin described how false prophets can be filled with the deceitful and unclean spirits. Satan in these early texts exercises considerable power through manipulation of the earthly political forces. These themes are related to the persecution of

60 Carolyn Osiek and Helmut Koester, *The Shepherd of Hermas: A Commentary*. (Minneapolis, MN: Augsburg Fortress Publishers, 1999) https://muse.jhu.edu/ , accessed 19 March, 2019.

61 Both the concept of the flesh and the communal approach to the aspect of sin, as presented by these early writers can be found from in thinking of Opoku Onyinah. This is an interesting point, given the cultural factors involved. Onyinah has chosen to use the concept of flesh as a biblical marker, but the communal approach is highly contextual. Therefore, the latter similarity reminds of the absence of the development of individualism, which in turn is strongly present in contemporary Global North culture.

62 Justin Martyr, "Second Apology", A. Roberts and J. Donaldson (eds.), *Ante-Nicene Christian Library: Volume 1,* trans. A. Roberts, J. Donaldson and F. Crombie (Edinburg: T&T Clark, 1867), 7. Quoted in Knell, *Sin, Grace and Free Will*, 13.

Christians. However, beliefs varied whether Satan desired to kill Christians or rather to corrupt their minds. Furthermore, the cosmological position of Satan is not clearly specified.[63]

Justin Martyr was the first known writer to apply the theme of demons as fallen angels in his theology. Justin's motive in using the myth was to denounce pagan Greco-Roman culture as demonic. Justin interpreted the idolatrous worship as propagated by wicked angels. Many others followed his example, with Irenaeus, Clement of Alexandria and Tertullian being the first. Demonology was also a theme employed to elaborate the human condition. Annette Reed presents the variations in interpretations of the origin of the sin, either pointing to the human disobedience or the angelic failure to remain faithful to their divinely given responsibilities. In Justin's writings, the changes are linked, whether he addresses the faults or the evil deeds of Jews or pagans. Therefore, the audience mattered.[64] However, this started a still-existing trend of narratives that apply to this theme of the angelic fall.[65]

2.1.1.1 The background of the concept of "the angelic fall"

The concept of an angelic fall cannot be directly found from the Hebrew canon.[66] Yet, the idea of a "satan" as a descriptive definition of a character who can be a human opponent or an angelic figure.[67] The concept of an angelic fall became

63 Thomas J. Farrar, "The Intimate and Ultimate Adversary: Satanology in Early Second-Century Christian Literature." In *Journal of Early Christian Studies* Vol. 26, No. 4 (2018): 517–546. https://muse.jhu.edu/, accessed 12 March, 2019.

64 Annette Yoshiko Reed, "The Trickery of the Fallen Angels and the Demonic Mimesis of the Divine: Aetiology, Demonology, and Polemics in the Writings of Justin Martyr." In *Journal of Early Christian Studies* Vol. 12, No. 2 (2004): 141–171. https://muse.jhu.edu/, accessed 12 March, 2019.

65 This is the early start of a development that represents one focal point of this study in relation to the demonology in Pentecostalism.

66 For a very informative article from a perspective of a language study about the etymology of the term 'demon' and the development of the concept from the Hebrew bible to the Christian writers, see Dale Basil Martin, "When Did Angels Become Demons?" in *Journal of Biblical Literature*, Vol. 129, No. 4 (2010): 657–677. http://web.b.ebscohost.com.libproxy.helsinki.fi/ehost/pdfviewer/pdfviewer?vid=1&sid=4c708787-4213-47bf-b54a-ecfac224a52b%40pdc-v-sessmgr03, accessed 3 April, 2019.

67 A "human-satan" is clear, for example, in Psalm 109, where the word is used to describe "a wicked man, an accuser" (Psalm 109:6,20; see also 1 Sam. 28:4; 2. Sam:19.22; 1 Kings 5:4; 1 Kings 11:14-25.). As noted above, a "satan" can also be a supra-human character, but not necessarily designated as Satan, with a capital letter. Inhuman – and therefore supernatural – "satans" appear in various roles and positions. The first appearance is the angel of Yahweh, who obstructs the free-lance prophet Balaam and his talking donkey. Here the angel standing in their way is described as "a satan", an adversary, and is referred to the anger of God (Num. 22:22). The second "satan" is a son of Elohim in the Book of Job. He functions as a spy and the tester of Job who also executes the approved actions, but only with a permission from the throne (Job 1 and 2). The third "satan" is a celestial accuser and can be found functioning in the trial of Joshua the high priest (Zech. 3:1–2). See Henry Ansgar Kelly, *Satan: A Biography* (Cambridge: University Press, 2006), 13–29. Also, Philip C. Almond, *The Devil: A New Biography* (Ithaca, NY: Cornell University

more prominent during the intertestamental period, and there are several texts which provide descriptions of its interpretations and the development. The Book of Enoch contains sections which introduce 200 angels as "Watchers of God", who abandon their duties and lust after human women. The children born after these encounters are the giants called Nephilim. After the giants died, their spirits remained; thus, they became ghosts (1 Enoch 6–16). This narrative was inspired by the Genesis passage before the Noah's Ark (Gen. 6:1–4). The writer of Enoch also describes stars as angelic figures and celestial shepherds who fail in their moral conduct and obedience. Their fate was to be bound in the abyss to wait for their punishment. It is notable that the fall of these characters happens between the death of Adam and the story of Noah. These figures do not have a role in the Adamic fall, nor do they have Satan as their leader.[68]

The Book of Jubilees presents more information regarding the angels, good and evil. Per this text, angels were created during the first day and they had roles in the lives of Adam and Eve, but they were not involved in their fall. The moral corruption of some of the Watchers is narrated similarly as in the Book of Enoch, and the spirits of the dead giants, the children of the angelic-human union, are depicted as the evil tormentors. Noah is said to complain to Yahweh, how these spirits, "the unclean demons", are leading his grandchildren astray and killing them. Noah requests Yahweh to bind them and send them away. Yahweh agrees but the chief of these spirits, Mastemah, requests in turn that at least some of them would be speared in order that he may execute his authority among the children of men. He is granted a tenth of them (Jub. 10:1–8).[69]

Press, 2014),15–19; Richard H. Bell, *Deliver Us from Evil: Interpreting the Redemption from the Power of Satan in New Testament Theology*. Wissenschaftliche Untersuchungen zum Neuen Testament 216 (Tübingen: Mohr Siebeck, 2007), 10–14. The fourth appearance is in the Book of Chronicles (1. Chron. 21:1), which describes the same event as 2. Sam. 24:1. Antti Laato suggests that the Chronicler interpreted "the Anger of Yahweh" as personal power and identified it with "Satan". Antti Laato, "The Devil in the Old Testament", in *Evil and the Devil*, eds. Isa Fröhlich & Erkki Koskenniemi. Library of New Testament Studies, T&T Clark (London: Bloomsbury T&T Clark, 2013), 2–3. Ryan Stokes presents a slightly different view and claims that the word "satan" should be translated as an executioner or attacker, referring to the physical attack rather than accusing someone. It is beyond the scope of this study to evaluate these views. See Ryan E. Stokes, "Satan, YHWH 's Executioner", in *Journal of Biblical Literature* Vol. 133, No. 2 (2014): 251-270. https://muse.jhu.edu/, accessed 12 March, 2019. In turn, there are no clear references to demons in Hebrew Scriptures, as those evil spiritual beings are understood in the later Christian tradition. See Anne Marie Kitz, "Demons in the Hebrew Bible and the Ancient Near East", in *Journal of Biblical Literature,* Vol. 135, No. 3 (2016): 447–464. https://muse.jhu.edu/ , accessed 12 March, 2019.

68 Kelly, *Satan*, 32-35. Bell, *Deliver Us from Evil*, 15. See *The Book of Enoch*: A Modern English Translation of the Ethiopian Book of Enoch with introduction and notes by Andy McCracken, http://scriptural-truth.com/images/BookOfEnoch.pdf accessed 18 February, 2019. Annette Reed provides a detailed study of the history of reception of the Book of Enoch and the Book of Watchers in Judaism and early Christianity. See Annette Yoshiko Reed, *Fallen Angels and the History of Judaism and Christianity: The Reception of Enochic Literature* (Cambridge: Cambridge University Press, 2005).

69 Mastemah is a figure who oversees evil spirits in the work authorized by Yahweh. The punishment inflicted upon men is to make them even more wicked by enticing them to commit more sin. Mastemah plays a role in Exodus by assisting the pharaoh and his magicians and killing the firstborn children of Egyptians. Exodus in turn refers to the Yahweh and "the destroyer" concerning this event. (Jub. 49:2;

Andrei Orlov writes that in fact there were two separate traditions of mythologies of evil. One was Adamic and the other Enochic. The Adamic tradition situates the origin of evil in the Garden of Eden and the misbehaviour of the first couple as due to the transgressions of Satan. In this narrative, Satan had not humbled himself to venerate humans, the earthly creatures in God's creation. In the Enochic tradition the origin of evil is based on the fall of the leader of the Watchers. When these two narratives intertwined, later traditions fused the characteristics and roles of these evil beings. Therefore, Satan or the devil, this evil character with a dual fountainhead, can then be found within the writings of the Church Fathers.[70] Whether demonic or human, the origin of sin nevertheless remained a challenging question.

The role of the demons in Justin's theology is clear, as the struggle against them is one notable characteristic in the scheme of salvation. The studies on Justin have read his thoughts in various ways. E. R. Goodenough has interpreted that the origin of sin in Justin's writings is the fault of the demons.[71] Tatha Wiley points out that Justin refers to the fallen condition of humanity but he does not explain it. Adam and Eve's sin is a prototype, and the universality of sin is recognized. However, each man sins by their own fault. Therefore, per Wiley's view, the responsibility of the sin grows heavier despite the strong demonological vision in Justin's writings.[72] Justin's work and the use of the demons and demon narratives can be perceived thorugh diverse perspectives. For example, Noel Wayne Pretila provides a useful portrait of Justin and his relationship with non-Christian mythology, presenting how Justin incorporated and excluded the narratives of demons for pedagogical purposes.[73] The early writers needed to

Ex. 12:23). The notable development has happened in the character and administrative role of this figure, which still has multiple names: Shemihazah (1 Enoch 6–7), Asael (1 Enoch 8) and Mastemah (Jubilees). However, the character is still part of the divine council, as in the book of Job, and under the authority of Yahweh. There is no cosmological dualism that would have placed this evil character in equal opposition to God. Likewise, there is not yet an established tradition in which the name Satan would be exclusively used refer to the leader of the fallen angels. It is still more of an office. Kelly, *Satan*, 32–41; Almond, *The Devil,* 6–20. Bell, *Deliver Us from Evil*, 15–19; Laato, "The Devil in the Old Testament", 4–5.

70 See Andrei A. Orlov, *Dark Mirrors: Azazael and Satanael in Early Jewish Demonology* (Albany, NY: State University of New York Press, 2011), especially the introductory chapter: "Lightless Shadows: Symmetry of Good and Evil in Early Jewish Demonology". See also the introduction in Reed, *Fallen Angels and the History of Judaism and Christianity*.

71 Erwin R. Goodenough, *The Theology of Justin Martyr* (Jena: Welag Fronnannsche Buchhandlung, 1923), 231. David Rankin also makes the reference to this demonic theme in Justin's writings. Also see more about the context of Justin Martyr in Rankin, *From Clement to Origen,* 102, 95–103.

72 Tatha Wiley, *Original Sin: Origins, Developments, Contemporary meanings* (Mahwah, NJ: Paulist Press, 2002), 43–44.

73 Noel Wayne Pretila, *Re-Appropiating "Marvellous Fables": Justin Martyr's Strategic Retrieval of Myth in 1 Apology* (Cambridge: James Clarke & Co, 2014) chapter Introduction, 42, 124–127. Pretila elaborates on the so-called "demon-theory" and "loan-theory", within the question of the role of demons was in the creation of Greek poetry, if there was any. The point here is to understand the cultural situation and worldview paradigm shift happening in the era of these early writers.

defend the faith amidst a rich culture of spiritual beings, which converted new Christians brought into the churches with their previous worldviews.

2.1.2 IRENAEUS OF LYONS ON SIN AND EVIL

Irenaeus of Lyons[74] presented an empathetic view of the first humans as children who were supposed to mature gradually towards the perfection. Inexperienced in the face of any temptations, they were intended by God to gain knowledge only later in the life. Therefore, Irenaeus thought that their mistake with the fruit should be regarded as a childlike disobedience, and that God did not curse them as a punishment; only the earth and the serpent were cursed. While the studies on Irenaeus have not been able to clarify whether this state of infancy refers to an actual age or if it should it be understood as a metaphor,[75] this view of humans is closely connected to Irenaeus' view of God as the only one who is, since all the creatures are in a state of becoming. The sin of humankind was a necessary part of this self-awareness and maturation process, being a preparation for perfection, immortality and incorruptibility. This state can now be acquired only through Christ. The first sin, and the essential nature of all the sins committed after it, is that humans give in to external deceptive influences. Humanity needed to exercise their will. Irenaeus saw a man as in some sense as a living earth, inspired dust; this view made the flesh capable of salvation. God's prohibition in the garden was not a test but an important aspect of the progressive plan for perfection.[76] But instead humans ended up in the servitude, their whole being bound in slavery. Irenaeus had a positive view on humanity, and the Fall as an event does not bear a grave undertone. Humanity did lose something but that something was not yet in a state of actuality; it was a mere potentiality. Humans still have the capacity to discern between good and evil, which makes them responsible for their deeds and decisions. Irenaeus had no conception of inherited or transmitted guilt. According to him everyone makes their own mistakes.[77]

74 Irenaeus was born between 140 and 160 in Asia Minor, probably in Smyrna. The year of his death is unknown. Rankin, *From Clement to Origen*, 107.

75 M. C. Steenberg, "Children in Paradise: Adam and Eve as "Infants" in Irenaeus of Lyons," *Journal of Early Christian Studies* Vol. 12, No. 1 (2004): 1–22. https://muse.jhu.edu/, accessed 12 March, 2019.

76 Amos Yong utilizes Irenaeus' views in several ways. The important factors for him are not the complete state of humanity after creation but rather the progressive nature of creation and the view of the Fall. This is a clear continuity through the patristic tradition and stated by Yong.

77 Knell, *Sin, Grace and Free Will*, 28–40; James R. Payton, Jr. "Irenaeus," in *T&T Clark Companion to the Doctrine of Sin*, eds. Keith L. Johnson and David Lauber (London: Bloomsbury, 2016), 157–159; Matthew Craig Steenberg, *Irenaeus on Creation. The Cosmic Christ and the Saga of Redemption. Supplements* to Vigiliae Christianae (Leiden, Boston: Brill, 2008), 119–175.

Following the path started by Justin, Irenaeus employed the narrative of evil from the Book of Enoch.[78] He emphasized the character of the evil essentially as a tempter and a deceiver. Thus, the devil was a prime mover in evil deeds even if the human responsibility had a high status. This combination could appear contradictory. Irenaeus similarly presented two views of death: on one hand, death means an end the sinful state of existence, and it should be regarded as a work of God; on the other, Irenaeus held it to be the work of Satan.[79] For Irenaeus, there was no need to find solutions to these dilemmas. The deeds of the devil gained attention and the reason for devil's acts was the envy. Irenaeus regarded the devil as an immaterial being and exterior to the temporal order and therefore incapable to genuine growth. It became envious because the humans which were created in lower order than angels were given greater gifts than him. The earth, plants, all the animals were given to humanity, and now Satan after his fall tries to get humans into his ranks. Therefore, devil is regarded as an active agent in evil, the kind of evil humanity continues.[80]

Steenberg points to an interesting detail in Irenaeus' interpretation of Cain's actions as some sort of possession. Irenaeus wrote "But the apostate angel, who also led the man into disobedience and made him a sinner and was the cause of his expulsion from Paradise, not satisfied with the first, wrought a second evil upon the brothers. For he filled Cain with his own spirit and made him a fratricide."[81] Steenberg records how Irenaeus elsewhere clearly shows how Cain played a willing part in this possession. Cain is presented as envious and malicious, cherishing these feelings against his brother. Thus, possession status does not obviate Cain's responsibility. It was still Cain himself who chose to murder. Irenaeus presented three sources for this evil: the deception of the evil, the spirit of the evil and Cain's own heart. According to Irenaeus, this is proved by Cain's words "Am I my brother's keeper?" (Gen. 4:9), which shows the extension and multiplication of Cain's wickedness. Irenaeus compared this to Adam's response to sin, sorrow and repentance. Irenaeus wrote, "For if it is wicked to slay one's brother, it is much worse insolently and irreverently to reply to the omniscient God as if it were possible to baffle him."[82] This change or difference between Adam's and Cain's responses proved to Irenaeus that the humanity had become a more active participant in evil, even if still led by the devil.

78 Irenaeus, *Epideixis* 18–19. Steenberg, *Irenaeus on Creation*, 201.

79 This is pointed out especially in Steenberg, *Irenaeus on Creation*, 191–192

80 Knell, *Sin, Grace and Free Will*, 33; Payton, "Irenaeus", 159, 170–183; Steenberg, *Irenaeus on Creation*, 170–183.

81 Irenaeus, *Epideixis* 17. Steenberg, *Irenaeus on Creation*, 196.

82 *Sources Chrétiennes* 211: 454–457, ed. Institut des Sources Chrétiennes, transl. Steenberg (Paris: Les Editions du Cerf). In Steenberg, *Irenaeus on Creation*, 197.

Steenberg also shows how Irenaeus was convinced that Cain's actions affected his offspring. Irenaeus wrote, "It came to pass that all his descendants, via their inheritance, became like the progenitor."[83] This is notable because elsewhere Irenaeus made it very clear that the guilt cannot be transmitted over the generations. Irenaeus wrote that Eve was the cause of death for all future generations and Cain's rage and jealousy affected those who would adopt the habit, influence and an example.[84] The issue of responsibility or an understanding of the originator of sinful deeds was presumably not yet clarified at this point, or there was no need to find an exhaustive explanation to the question.

2.1.3 ORIGEN OF ALEXANDRIA AND SOME INSIGHTS ON DEMONS

Origen of Alexandria[85] brought some interesting remarks to the conversation of demons. He elaborated the ideas of the sun, moon and stars as rational beings, concluding that they are just like angels, free rational creatures capable of committing sin, as stated in Job 25:5, "the stars are also not clean in his sight". Origen regarded angels and demons as common in the daily life, the latter being the cause of the occasional failures of the natural processes, famine, or droughts.[86] The origin of evil was a mystery to Origen, but he accorded some influential power to the evil spirits. However, he saw that mostly humans are responsible for their own faults. Infants are born without a corruption, but "many have become wicked through education, and perverse example, and surrounding influences, so that wickedness has been naturalised in some individuals".[87] Yet, he also wrote that "some have been possessed by hostile spirits from the very beginning of their lives: i.e., some were born with an evil spirit".[88] This condition was possible because these souls were in turn infected by a certain amount of guilt in their sensitive nature. Origen wrote about the temptations caused by demons, "each one is tempted in proportion to the amount of his strength or power of resistance. Now, although we have said that it is by the just judgement of God that every one is tempted according to the amount of his strength, we

83 Irenaeus, *Epideixis* 17. Steenberg, *Irenaeus on Creation*, 199.

84 Irenaeus, *Epideixis* 18. Steenberg, *Irenaeus on Creation*, 199-200.

85 Origen of Alexandria was born around 185 and died around 255. Knell, *Sin, Grace and Free Will*, 70.

86 Ute Possekel, "Bardaisan and Origen on Fate and the Power of the Stars," *Journal of Early Christian Studies* Vol. 20, No. 4 (2012): 515–541. https://muse.jhu.edu/, accessed 13 March, 2019.

87 Origen, *Celcus* 3.69. Knell, *Sin, Grace and Free Will*, 75.

88 Origen, *De Principiis, 3.3.*, Knell, *Sin, Grace and Free Will*, 76.

are not therefore to suppose that he who is tempted ought by all means to prove victorious in the struggle".[89]

2.1.4 ATHANASIUS OF ALEXANDRIA ON SIN AND EVIL AND THE PLATONIC INFLUENCE ON THE THEOLOGY OF EVIL

Athanasius of Alexandria[90] drew his view of sin from the theology of creation. God created everything good, and the evil did not exist in the beginning. Instead, men began to conceive and imagine it. Athanasius regarded that the evil could not have an independent reality. It was a result of humans turning away from contemplation of God to thinking of themselves. This idea of sin therefore holds to be like an alternate universe, which has non-real objects of worship. Athanasius writes, "The prime cause, therefore, of idolatry is evil. For since men learned to imagine evil which had no reality, similarly they also invented for themselves non-existent gods."[91] For Athanasius, the soul was the primary mover towards the sin, which eventually corrupted the whole person.[92] However, the corruption was not regarded as original. Athanasius wrote, "In the beginning wickedness did not exist. Nor indeed does it exist even now in those who are holy, nor does it in any way belong to their nature. But men later on began to contrive it and to elaborate it to their own hurt."[93] This notion of the ontological status of evil came to be a prominent interpretation for centuries.

The idea of non-existent evil can be found already from Plato's Timaeus. The metaphysical question of the existence of anything can be focused in the concept of the good. This idea of the good sees it as a supreme being and the cause of

89 Origen, *De Principiis, 3.2.*, Knell, *Sin, Grace and Free Will*, 84.

90 Athanasius was born in 296 and died 373. He had a major role as a defender of orthodoxy. See more in Khaled Anatolis, *Athanasius* (London: Routledge, 2003), Chap. 1, Introduction. https://doi.org/10.4324/9780203457634, accessed 15 March, 2019.

91 Athanasius, "*Against the Pagans* 8", *Clavis Patrum Graecorum. Ab Athanasio ad Chrysostomum*, ed. M. Geerard (Turnhout: Brepols Publishers, 1974) In Donald Fairbairn, "Athanasius", *T&T Clark Companion to the Doctrine of Sin*, eds. Keith L. Johnson and David Lauber (London: Bloomsbury, 2016), 173.

92 Fairbairn, "Athanasius", 167-175; Knell, *Sin, Grace and Free Will*, 103-104.

93 Athanasius, "*Against the Heathen*", 2. Athanasius describes Adam first with the pure state of contemplation in the Garden of Eden. But then Athanasius describes what happened to men: "But men, making light of better things, and holding back from apprehending them, began to seek in preference things nearer to themselves. But nearer to themselves were the body and the senses; so that while removing their mind from the things perceived by thought, they began to regard themselves; and so doing, and holding to the body and other things of sense, and deceived as it were in their own surroundings, they fell into lust of themselves, preferring what was their own to the contemplation of what belonged to God." Athanasius, "*Against the Heathen*", 3. The relationship and tension between the body, soul and sensible aspects of the body and its affections are linked with this contemplative ideal of human existence. It is interesting that when Athanasius describes the fault of humans as a turning towards the sensible things, the pronoun refers to females without a direct reference to Eve or any other woman. http://www.freecatholicebooks.com/books/Against%20the%20Heathen.pdf, accessed 21March, 2019.

all other beings. Colin Pears writes about the Platonic view where "the good is described as that which provides existing things with their existence and the power and qualities by which they exist, while the good itself is beyond even these."[94] James Wood explains further:

> *The comprehensive status of the good leaves no room for a rival opposite, so if evil is the opposite of good, and the idea of evil the opposite of the idea of good, the possibility of an idea of evil (idea kakou) is ruled out by the very conception of the idea agathou [...] An opposite of the idea agathou can be nothing more than sheer negativity or nonbeing.*[95]

True existence is situated in the realm of ideas, which rules out the existence of evil in a formal sense. However, there is evil in the world, and evidently even Plato experienced some of that. Therefore, this recognizable evil exists in a derivative or indirect sense within the Platonic framework of reality, and it can be experienced at a phenomenal level. Therefore, it is derived from a certain source, in a particular way and experienced as such, but it is not formal evil, with independent existence of its own. Harold Cherniss argues that Plato's fundamental theory of reality is coherent with this vision of higher and lower levels of reality, which in the phenomenal reality of existence becomes more and more imperfect and corrupt while descending to the lower levels. The notion of evil as non-existent is thus in some sense a necessary part of the whole cosmic vision of reality, consisting of the ideal world and the phenomenal world embracing the negative evil, which is a derogation of reality.[96] Pear writes, "This negative or ontic evil is nothing more than the simple factual experience of imperfections in the world of lived experience in contrast to the true reality of the realm of ideas."[97]

This sense of experienced evil was not the only source of evil recognized by Plato. There is also a causal evil, which is derived from the erratic or random motion of reality. This source is different and more dramatic than the mere derogation of reality. Corporeal matter cannot be the cause of its own motion; it needs a cause outside and beyond itself. Therefore, the soul is always the cause of this motion, be it orderly or an erratic. If the matter cannot produce motion within itself, and there is no primal evil as an independent category of existence,

94 Colin Pears refers to James L. Wood, "Is There an *Arche Kakou* in Plato?" *The Review of Metaphysics* Vol. 63, no. 2 (2009): 351–52. Colin David Pears, "Congruency and Evil in Plato's Timaeus", *Review of Metaphysics*, Vol. 39, Issue 1 (2015), 93–113.

95 James L. Wood, "Is There an *Arche Kakou* in Plato?" 351–352.

96 Harrold Chemiss is referred to in Pears, "Sources of Evil According to Plato," in *Plato*, ed. Gregory Vlastos (South Bend, IN: University of Notre Dame Press, 1971), 245, in Pears, "Congruency and Evil in Plato's Timaeus", 103.

97 Pears, "Congruency and Evil in Plato's Timaeus", 104.

the cause for erroneous motion which is experienced as evil, is somewhere else. Cherniss explains that the demiurge sets the cosmos in motion towards the good, but not all the motions are directed with this intention; some are random and accidental, and that is experienced as evil.[98] James Wood argues that because Plato does not address the question of the metaphysical existence of evil directly, it is not possible to derive an exhaustive deduction to the question. However, it can be stated that the negative reality of evil as a concept can be found in Plato's metaphysical system.[99]

Plato's disciple Plotinus followed his master's ideas and regarded evil as negative existence. Matter is the source of evil by introducing defects and deficiencies into the world; divinity is not responsible. Luc Brisson explains Plotinus' rationale for the existence of evil. The descended soul, or the soul that has descended the most, engenders matter. Matter cannot be luminous; it has lost all the light, and it cannot receive any light coming from the soul. It is therefore a shadow, a darkness which the soul perceives, and to which the soul tries to give some light. When the darkness receives some light, it becomes a body. The body is a psychic product, which is illuminated. It is this body, illuminated and animated by the power of the soul, which is responsible for faults and errors. The soul does not enter its products, the matter it has emanated; the body only uses the powers provided by the soul.[100]

Therefore, the origin of evil is in matter, which in turn produces the relative evil, the defective behaviour of the human soul as a sign of weakness. However, Plotinus also thought that the human soul is not responsible for its original weakness, but it is responsible for not making enough effort to detach itself from the corporeal affects.[101] Alden Mosshammer argues that Plotinus developed the Platonist position to the extreme. Mosshammer writes:

> *Evil is the limit of being, the furthest extent to which being can reach, the point at which the overflowing of the Good is exhausted and must end. This non-being is not an evil principle that exists outside of and in opposition to the good. It is rather a necessary consequence of multiplicity and therefore, in a sense, good. Nevertheless, this utter*

98 Cherniss is referred in Pears, "Congruency and Evil in Plato's Timaeus", 104.

99 Wood writes. "In a strict sense there is no metaphysical or divine evil in Plato, because evil metaphysically conceived reduces to pure negativity or indeterminacy, which as such lacks independent reality… It is only on an ethical level that evil acquires positive reality, and there only by the conjunction of the negativity in human nature with the decision to submit to it. Wood, "Is There an *Arche Kakou* in Plato?" 349-350.

100 Luc Brisson, "The Question of Evil in the World in Plotinus", *Fate, Providence and Moral Responsibility in Ancient, Medieval and Early Modern Thought: Studies in Honour of Carlos Steel.* Eds. Gerd van Riel & Pieter d'Hoine, Ancient and Medieval Philosophy. Series 1, Vol. 49 (Louvain: Leuwen University Press, 2014), 171-180.

101 Brisson, "The Question of Evil in the World in Plotinus", 185-186.

formlessness infects everything with which it comes into contact and is therefore the source of evil.[102]

These are the perspectives of the Platonist ideas that prevailed behind and around the Christian thinkers as they pondered the questions of evil and its existence. The Platonist framework also touched on the themes of human responsibility and the roles of the soul and the flesh in sinful behaviour, but the influences within these themes are not that easily traceable. Furthermore, those themes go beyond the scope of this study, and only the theme of the existence of evil appears relevant for the later conversations and the metaphysical vision of evil in later Pentecostal conversations.

Christian writers could not see the matter as the source of evil; thus, the body was not considered responsible, even if the flesh with the senses tempted men away from the virtue. Cyril of Jerusalem[103] wrote vividly. "Tell me not that the body is a cause of sin. For if the body is a cause of sin, why does not a dead body sin?"[104] Cyril taught that a person needs to confess their own sins, and one does not sin according to their own nativity, nor should one blame any innocent stars. Souls act due to their own choice and use bodies as instruments.[105] However, Cyril laid a heavy burden upon the devil, writing, "The chief author of sin, then, is the devil, the begetter of all evil... he became a devil by his own free choice, receiving that name from his action. Though he was an Archangel, he was afterwards called devil (slanderer) from his slandering."[106] Cyril followed a similar line of thought as Irenaeus, regarding humanity as created imperfect and Adam and Eve as deceived by the devil in their state of immaturity. They were developmental in their character but not corrupted in their nature.[107] In

102 Alden A. Mosshammer, "Evil", *The Brill Dictionary of Gregory of Nyssa,* eds. Lucas Francisco Mateo-Seco & Giulio Maspero. Supplements to Vigiliae Christianae, Vol. 99 (Leiden, Boston: Brill, 2009), 325. Mosshammer refers to Plotinus *Enneads*, 1.8, 2.4, 2.5, 2.9, 3.9. and J.M. Rist, "Plotinus on Matter and Evil", *Phronesis* Vol. 6, No. 1–2 (1961), 154–166. DOI 10.1163/156852861x00170

103 Not much is known about Cyril's life, but apparently he was born in or around Jerusalem before the time of Constantine, possibly in 313; thus, he was probably a school boy in 325. He became a bishop but only served off and on in the city; furthermore, he went sent into exile three times during his life. He died probably around 386. E. J. Yarnold, S. J., *Cyril of Jerusalem, The Early Church Fathers Series* (London: Routledge, 2002), 3–8. https://ebookcentral-proquest-com.libproxy.helsinki.fi/lib/helsinki-ebooks/reader.action?docID=165743, accessed 21 March, 2019. See also M.C. Steenberg, *Of God and Man. Theology As Anthropology from Irenaeus to Athanasius* (Bloomsbury: Bloomsbury Publishing, 2009), 129.

104 Cyril of Jerusalem, *Catechetical Lectures*, 4.23, In *The Works of Saint Cyril of Jerusalem*, Vol. 1., (*The Fathers of the Church,* Vol. 61.), trans. Leo P. McCauley, S. J. and Anthony A. Stephenson (Washington, DC: Catholic University of America Press, 2010), 130.

105 Cyril of Jerusalem, *Catechetical Lectures*, 4. 18–23.

106 Cyril of Jerusalem, *Catechetical Lectures*, 2.4.

107 Steenberg, *Of God and Man,* 144.

his view, humanity is still gravely disfigured because of the stain of sin and in need of new birth through Christ to battle against the demonic forces.[108]

2.1.5 GREGORY OF NYSSA ON SIN AND EVIL

Gregory of Nyssa,[109] one of the Cappadocian Fathers, is a fair representative of the early Eastern theological writers, especially because of his more philosophical style compared to his brother and friend[110]. Gregory's view of sin, and particularly the first sin, saw it in terms of was disobedience and pride. Sensuality was the cause of the first sin, but it was also the consequence of sinfulness. Primarily, the source of the failure of humankind and the errors is the lack of love towards God. Gregory did not draw a clear distinction between sin and a tendency which leads to sinful deeds. Humans have free will and still do after the first sin. However, Gregory thought that human nature is a prisoner to the devil. The effects of the Fall are elaborated, for example, through the metaphor of the "tunics of hide".[111] This motif can be found from the Genesis narrative on Eden, where God clothes the first human pair with "the tunics of hide" (Gen. 3:21) This served as a powerful metaphor not only to Gregory but to the other Alexandrian writers as well.[112] Interpretations varied, but Gregory saw this gesture of God as an important symbol regarding the nature of humanity after the Fall. Mateo-Seco explains Gregory's symbolism:

> *After the fall, God stripped man of the clothing of his primordial happiness (immortality, confidence in God [parrêsia], dominion over the passions) and clothed him in animality and mortality. […] The symbolism of the "tunics of hide" contains, according to Gregory, another*

108 Steenberg, *Of God and Man,* 137, 148.

109 Gregory of Nyssa was born in 335 in Cappadocia, in the northeast of modern Turkey, and died in 390. For more about the landscape and background of Gregory, see Anthony Meredith, S.J., *Gregory of Nyssa, The Early Church Fathers,* ed. Carol Harrison (London: Routledge, 1999), esp. Introduction.

110 This refers to the other two Cappadocian Fathers, Basil of Caesarea (330–379) and Gregory of Nazianzus (329–335). See more of their contribution to the themes of sin and evil Knell, *Sin, Grace and Free Will*, chap.5.

111 Manfred Hauke, "Original Sin", in *The Brill Dictionary of Gregory of Nyssa, Supplements to Vigiliae Christianae,* Vol. 99, eds. Lucas Francisco Mateo-Seco & Giulio Maspero. (Leiden, Boston: Brill, 2009), 556–558.

112 It was used by Philo who understood the "tunics of hide" as the creation of the human body (Quaest. Gen., I, 53) Tertullian and Irenaeus refers to Valentinians and Gnostics, who understood that it signified a human body. The same interpretations are found among the Encratists and Messalians. Origen understood it as mortality, and Clement of Alexandrian rejected the idea and referred it as an error to identify the "tunics of hide" as the human flesh. Lucas Francisco Mateo-Seco, "Tunics of Hide", *The Brill Dictionary of Gregory of Nyssa, Supplements to Vigiliae Christianae,* Vol. 99, eds. Lucas Francisco Mateo-Seco & Giulio Maspero (Leiden, Boston: Brill, 2009), 768–769.

> *extremely important lesson. Clothes are something accidental for the human being; so too the "tunics of hide" continue to be something "that wrap around us from the exterior", something "extraneous" and something that in no way comes to form a part of the essence of human nature.*[113]

Manfred Hauke argues that Gregory developed his ideas towards a notion of original sin that included a heritable nature but did not fully arrive at that conclusion. He sees that Gregory linked the sin of the fallen "nature" to hereditary transmission, and that the sacramental aspect in resolving the problem is important, but he did not do that in as systematic a manner as Augustine. The union of the fallen humanity with Adam is problematic because the inception of each new individual is a creative act of God.[114] The nature which needs to be saved regards the whole of humanity and individual persons.[115] Mateo-Seco interprets Gregory's theology of salvation primarily as a liberation from sin, and especially from the original sin. According to Mateo-Seco, Gregory recalls Adam's sin as "the evil which infects all of humanity".[116]

Alexander Abecina argues that Gregory was not consistent in terms of his views on human constitution, especially with the concept of the heart. Per Abecina, Gregory wrote first about the heart as a reference to the corporeal matter and the body, and later when referring to the more spiritual abilities of a human. Gregory viewed humans as tripartite creatures but did not formulate this into a coherent system. The heart as a body referred to the physiology of the body during his time. But later in his texts Gregory elaborated on the idea of the purity of the heart, referring to the Beatitudes. Now the more bodily reference point was the belly. The heart and belly were closely equated, and partially comprising the framework for the spiritual senses. The interest of these ponderings is in the relationship of the corporeal and spiritual readings of the concept of the heart with the reference to the sin as situated in the human being.[117]

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113 Lucas Francisco Mateo-Seco, "Tunics of Hide", 768. Mateo-Seco refers to Gregory's *Oratio Catechetica Magna*, GNO III/4, 30.

114 Gregory denied the pre-existence of the soul. Human body and soul have their beginning in the same moment. See Giulio Maspero, "Anthropology", *The Brill Dictionary of Gregory of Nyssa, Supplements to* Vigiliae Christianae, Vol. 99 eds. Lucas Francisco Mateo-Seco & Giulio Maspero (Leiden, Boston: Brill, 2009), 38–39.

115 Hauke, "Original Sin", 558.

116 Lucas Francisco Mateo-Seco, "Soteriology", *The Brill Dictionary of Gregory of Nyssa, Supplements to* Vigiliae Christianae, Vol. 99 eds. Lucas Francisco Mateo-Seco & Giulio Maspero (Leiden, Boston: Brill, 2009), 694.

117 Alexander Abecina, "Gregory of Nyssa's change of mind about the heart", *Journal of Theological Studies*. Vol. 68 Issue 1, (April 2017), 121–140. This interrelatedness of the corporeal and spiritual faculties of the human is relevant and interesting in relation to the Ghanaian understanding of human constitution. See Chapter 4 in this study.

That said, Giulio Maspero refers to Jean Daniélou's research, claiming that Gregory was the most important author of the 4th century regarding theological anthropology.[118] Maspero writes, how Gregory synthesized the biblical vision of the human being with that of writers preceding him.[119] Gregory used the concept and mystery of participation to observe the nature of humanity.[120] Thus, a human belongs to both the material and spiritual world, and unites these two worlds in his being by unifying the body and soul. The material world is characterized by limitedness but a created spirit can be infinite by participation in infinite divinity, due to its capability to turn to God. This capacity of the spirit causes the human being to be in a perpetual progress towards good by continuously looking to God, the first cause of being. This process or progress does not lead to a detachment away from the matter, but rather, the human being becomes more to himself, and his true creatureliness, by constantly looking to God; through participation he always becomes more human. Only if a human turns his attention again towards the matter, rather than God, does the finiteness and limitedness crushes the man. This is the weight of the sin caused by the turning away from the Creator.[121]

Gregory has an important concept for freedom or liberty: *proairesis*. It means a freedom of choice, and it is an essential aspect to understand the effect and potentiality of sin. *Proairesis* is the liberty which permits a human to do and decide freely. Gregory sees *proairesis* as a faithful and prudent administrator who, as a faculty of the will, oversees everything in a human. Interior affections and passions influences liberty and induces to vices. Rationality advises human decisions, which gather stimuli and evaluates them all before then exercising the liberty of choice. These decisions direct the human's progress. Therefore, *proairesis* functions in the relationship of the body and soul as a tool for a self-control. This aspect is one means to observe the humanity affected by sin.

118 Jean Daniélou, "Le IVe siècle. Gregoire de Nysse et son milieu", *Platonisme et théologie mystique : Doctrine spirituelle de saint Grégoire de Nysse (*Paris: Aubier, 1964), 49–79, in Maspero, "Anthropology", 37.

119 Maspero refers here to E. Moutsoulas' research on Gregory, and mentions especially Plato, Aristotle, Posidonius, Galen, Philo and Origen. See Maspero, "Anthropology", 37.

120 The concept of participation is central to Gregory. The fundamental aspect for the importance of participation is to understand the hierarchies as the system of being in Gregory's thought. Something essential is not possessed but received from above. This receiving is not static but in constant process of change and transformation due to receiving. This is a conscious and free process on humans' behalf, a participation in a divine life and perfection that happens as a dialogue between a soul and God. Therefore, sin is a refusal and loss of participation in divine life and God. This is also an existential question. Balás writes, "Commenting on Exodus 3:14 (LXX: □γώ ε□μι □ □ν) Gregory affirms that while only God possesses existence in virtue of his own nature, no other being is able to exist apart from participation in the Being. […] In affirming participation in existence, however, he means almost always 'true existence' – in this sense only 'saints', i.e. those in communion with God by grace, 'exist', and not only sin, but sinners are 'non-existent'". David L. Balás, "Participation", in The Brill Dictionary of Gregory of Nyssa, Supplements to Vigiliae Christianae, Vol. 99, eds. Lucas Francisco Mateo-Seco & Giulio Maspero (Leiden & Boston: Brill, 2009), 581–587.

121 Maspero, "Anthropology", 37–39.

Dal Toso writes about his view on Gregory's theological anthropology, "As man fell through his free choice from the state in which he was created, so too can he recover himself through free will, i.e. his being in the image of God, now obscured by sin. For it is human *proairesis* that provokes evil, which does not exist outside of it."[122] Therefore, there is this aspect situated within the human will that function with a conscious process of choosing, which in the end is the crucial factor in the birth of a sin and evil.[123]

The nature of evil is closely linked with its birth in Gregory's thinking. Alden Mosshammer argues that Gregory's understanding of evil has much in common with Plotinus, and therefore it follows the Platonist tradition.[124] The basic idea is that evil arises when soul turns away from the being to non-being. Plotinus thought that the extreme limit of good is evil. Gregory saw it opposite that evil is the thing which is reaching a limit in non-being, not that good is the thing which is reaching out, because evil is a deconstruction of being.[125] Mosshammer explains.

> *It is the will of God that brings beings into subsistence out of non-being. Created beings has no subsistence of its own and can remain in existence only in the dependence on the divine will. […] Similarly, evil is not a self-existing condition that presents itself to the soul as a false*

122 Giampietro Dal Toso, "Proairesis," in The Brill Dictionary of Gregory of Nyssa, Supplements to Vigiliae Christianae, Vol. 99 eds. Lucas Francisco Mateo-Seco & Giulio Maspero (Leiden & Boston: Brill, 2009), 647–649.

123 There is an interesting connection between the ideas of Onyinah and the different faculties situated in the human soul and spirit.

124 Anthony Meredith notes that Gregory never mentions Plotinus or other Neo-Platonist writers such as Porphyry or Iamblichus. Therefore, the dependence or connection with Neoplatonism is discernible in verbal echoes or in similarities of thought. These can be found especially between Plotinus and Gregory, the former being earlier. See Anthony Meredith, "Neoplatonism," in The Brill Dictionary of Gregory of Nyssa, Supplements to Vigiliae Christianae, Vol. 99, eds. Lucas Francisco Mateo-Seco & Giulio Maspero (Leiden & Boston: Brill, 2009), 531–532. Crystal Addey writes how Neoplatonism as a term is an artefact of eighteenth-century German scholarship, "conjoined pejoratively to describe the movement inspired by Plotinus, as distinguished from Plato's school and from so called 'Middle Platonists'". Addey refers to the unsatisfactory use of the term as pointing to the ideological differences between middle and new Platonist ideas and frameworks. Addey prefers to use the term to indicate the chronological difference between the middle and new Platonist schools. Crystal Addey, Divination and theurgy in Neoplatonism: Oracles of the Gods. Ashgate Studies in Philosophy & Theology in Late Antiquity (Surrey: Ashgate Publishing Limited, 2014) 1, fn. 2. "Introduction to Part III", In L. Gerson (ed.), The Cambridge History of Philosophy in Late Antiquity (Cambridge: Cambridge University Press, 2000), 299–300. This article above also reveals the close connection between the religion and philosophy during the Late Antiquity Hellenistic culture. doi:10.1017/CHOL9780521764407.021, accessed 4 April, 2019.

125 While affirming the non-existence of the evil, and the limitedness and finiteness of sinfulness, at the end, it will disappear. While Gregory's thoughts on apocatastasis are complex, but he writes that sinners will not be destroyed but the sin alone will be eliminated. See more in Giulio Maspero, "Apocatastasis," in The Brill Dictionary of Gregory of Nyssa, Supplements to Vigiliae Christianae, Vol. 99, eds. Lucas Francisco Mateo-Seco & Giulio Maspero (Leiden & Boston: Brill, 2009), 55–64.

> *object of choice, but an otherwise non-existing condition that the soul constitutes as a possibility for choice by the very act of choosing it.*[126]

Therefore, the soul is in the end the source of the process which births the evil. The poor use of liberty, or *proairesis*, was the cause of the Fall, and it is the origin of evil.[127] Gregory is clear and consistent in his elaboration on the nature of evil as non-existing. Presumably, it does not assumingly refer to nothingness as such as the *ex nihilo* before creation, but rather the negative condition within being, which points to the non-beingness as a negative aspect of existence. While, the devil is still a created being, an angel, but because of the Neoplatonist construction of reality it becomes more complicated.

The devil in Gregory's thoughts belongs to the intelligible world, to the hypercosmos, and existed before the man. As an angel, the devil belongs to the angelic realm. He was created good, and as a spirit without a body. This angel received the responsibility for organizing the cosmos,[128] and he is called the angel of the earth. The angel was envious of a man, who was formed from dust in the image and likeness of God. This envy is the reason for the fall of the angel, which became a serpent that deceived Eve. Gregory saw that the capacity to change is also the central aspect in the angelic realm, in that they had a possibility and liberty to choose, but in this instance they chose wrong. The reason is the same as for a human, to choose to look at the creature instead of the Creator. The devil cannot cause a human to sin; it can only tempt. According to Gregory, therefore, sin is suicidal, because a man abandons himself to the passions and to the death.[129] The devil convinces man "to kill himself with his own hands".[130]

There are some ontological challenges in this framework. It is the creatureliness of the angelic realm, that turns to evil. If evil is an aspect that perverts the nature of this angel to evil, and this evil is by nature, a non-beingness, there are two aspects of beingness present at the same time. One is the aspect of being as a spiritual being with agency, which is not reduced to the non-existing mode of being, but still existing with the ability to act. This is because angels function with the free will, and by choosing to turn to evil, they presumably cannot be reduced to the matter, or non-being, because they are spiritual to begin with. By turning to the evil, they become closer to non-being as a moral aspect in the ontological category, but they are still clearly beings and agents.

126 Mosshammer, "Evil", 328.

127 Maspero, "Anthropology", 41.

128 Mateo-Seco notes that Gregory follows the tradition found in Irenaeus and Origen. Lucas Francisco Mateo-Seco, "Devil", The Brill Dictionary of Gregory of Nyssa, Supplements to Vigiliae Christianae, Vol. 99, eds. Lucas Francisco Mateo-Seco & Giulio Maspero (Leiden & Boston: Brill, 2009), 223.

129 Mateo-Seco, "Devil", 223–226.

130 Mateo-Seco refers to Gregory of Nyssa, *Oratorio catechetica magna* 6, GNO III/4,25, in Mateo-Seco, "Devil", 224.

This framework is possible to grasp only by creating an ontological category of beingness apart from the aspect of agency of that being in its creatureliness. This aspect of being "a being", as an angelic being, with the aspect of being a "non-being" by the status of being evil, forms an ontological frame for the demons, if elaborated in the framework offered by Gregory's thinking in relation to the Neoplatonic frame. Thus, there is a possibility to be a being as non-being, evil in character, but still have an agency, which requires a status of being "a being". This beingness tied with non-beingness as an ontological aspect of demons ties them to material reality and serves as a functional category in the aspect of agency. This would mean that the demons are capable to function but only tied to the material reality, the human community. However, there are two aspects of ontology in this framework, one connected to agency and one to the morality as an ontological dimension through the metaphysical tension between the good and the non-existent evilness.[131]

Jaroslav Pelikan writes how the Greek Orthodox tradition had a continuous conflict with the threat of dualism and this long-term controversy stretched beyond these early Fathers' writings. Orthodox Trinitarianism, together with the metaphysics of the principle of evil, maintained strict monotheism with the notion of the privation of the good rather than a force in its own right. Pelikan writes, "The decisive line drawn by Christian ontology was not that between natural and supernatural, nor ultimately that between good and evil, but that between the Creator and his creatures, be they good or evil."[132]

2.2 AUGUSTINE AND OTHER WESTERN VOICES ON SIN AND EVIL

This section presents the roots of the Augustinian tradition, which affected the Western theology of sin and evil. Only a selection of theological writers has been introduced. The choices have been made according to the relevance for later discussion in this study.

131 This speculative elaboration serves as a basis of reflection base for the process theology framework and the emergence theory of the demonic realm used by Amos Yong. While the difference is the emergent reality elaborated by Amos Yong, which is not present in Gregory's thinking, the connections with the material reality echo the same tones as Gregory.

132 Jaroslav Pelikan, *The Christian Tradition. The History of the Development of Doctrine. Vol. 2: The Spirit of Eastern Christendom (600–1700)* (Chicago: The Chicago University Press, 1974), 216–222.

2.2.1 AUGUSTINE'S THEOLOGY OF SIN AND EVIL

Augustine is probably one of the most important theologians and philosophers of the medieval period. He touched many areas with his work and was the most influential writer concerning the creation and the defining power of the concept of original sin. His legacy has especially influenced the Western Christianity.[133]

The concepts of evil and sin are tightly woven together in Augustine's thinking. Augustine classified that evil and its existence as divided into two categories: limitations and evil behaviour. Limitations in living things result in hardship, pain, illness and death. The behavioural faults of wicked people manifest in souls with vices such as pride, envy, greed and lust. Against earlier affiliations with fatalist Manicheanism, Augustine proclaimed that God is rightfully sovereign over all beings, as the Creator of everything, who created everything as good, out of nothing, *ex nihilo*. However, these living creatures, and among them humans, have a tendency towards mutability and corruption. Sin is born when a free will turns away from God, rejects something infinitely good and chooses something inferior as good. Augustine makes a distinction between the human free will, which is good, and its movement towards the inferior things, which is a sin.[134]

According to Augustine, pride was the initial evil behind the Fall of Adam and Eve. They were tempted by the devil, not forced to action. Their deeds caused the loss of immortality, as well as pain, fatigue, disease, aging, and sexual lust as a rebellious bodily disorder. This condition is innate, and it is transmitted by propagation. Augustine viewed these faults or infirmities as physical. They do not diminish the soul's active abilities, such as to reason or to use the will. Instead, the physical infirmities make it harder for the soul to exercise its abilities correctly. All sinful souls have two characteristics: ignorance as a lack of knowledge and wisdom, which they enjoyed in the presence of God, and difficulties caused by the infirmities in their constitution.[135] Augustine wrote:

133 Augustine was born in 354 in North Africa and died in Hippo in 430. For more about his life, see James J. O'Donnel, "Augustine: his time and lives," in *The Cambridge Companion to Augustine*, eds. Eleonore Stump and Norman Kretzmann (Cambridge: Cambridge University Press, 2001), 8–25; Henry Chadwick, *Augustine of Hippo: A Life* (Oxford: Oxford University Press, 2010). Jesse Couenhoven has written a useful summary of Augustine's theology of sin, and he elaborates on the theme through three points that Augustine offered in his *Unfinished Work in Answer to Julian*: the primal sin of Adam, the sin as evil that all suffer, and the sin as a penalty of the first sin. Couenhoven argues that to understand Augustine, it is necessary to see his theology from his starting point, the theology of grace and a conception of the good. Jesse Couenhoven, "Augustine," in *T&T Clark Companion to the Doctrine of Sin*, eds. Keith L. Johnson and David Lauber (London: Bloomsbury, 2016), 181–198.

134 William E. Mann, "Augustine on evil and original sin," in *The Cambridge Companion to Augustine*, eds. Eleonore Stump and Norman Kretzmann (Cambridge: Cambridge University Press, 2001), 40–46.

135 Mann, "Augustine on evil and original sin", 47. For a more philosophical elaboration of Augustine's writings on the problem of evil and the function of the free will, see Gareth B. Matthews, *Augustine. The Blackwell Great Minds (*Oxford: Blackwell Publishing, 2005) Chap. 12, "The problem of evil".

> *It should not be surprising that, because of his ignorance, man does not have a free choice of will to choose what he should rightly do; or that in resisting that carnal habit, which is naturally increased by that violence that comes from his mortality, he sees that he ought to do right, and wants to, and yet is unable. For that is a most just penalty for sin that each loses that which he does not want to use well, when he could have it without difficult if he willed. This is why one who knows right and does not do it loses the knowledge of what is right; and he who does not do what is right, when he is able, loses the ability, when he wills to do it. For there are truly two penalties for all sinful souls, ignorance and difficulty.*[136]

Knell points out that Augustine acknowledged a type of sin that is not purely generated by the will. And again, in Augustine's words:

> *For that which is not done right, and that which is not able to be done with the right will, these are called sins because they come from the origin of a free will [...] so we call sin not only that which is properly called sin, for it is committed by a free will and in knowledge; but even that which now must follow from the punishment of sin.*[137]

Knell writes that these quotes above represent the early phase in Augustine's writings. The change occurred when Pelagius and the Pelagians became the primary counterparts of the theological conversation for Augustine.[138] The emphasis revolved around the effects of Adam's original sin and the corruption of the human person which were transferred to the whole humanity. This involves also infants, about whom Augustine wrote: "It may therefore be correctly affirmed, that such infants as quit the body without being baptized will be involved in the mildest condemnation of all. That person, therefore, greatly deceives both himself and others, who teaches that they will not be involved in condemnation."[139] This refers to Augustine's view that all humanity was present in the first couple who

136 Augustine, *On Free Choice of the Will*, 3.18. Quoted in Knell, *Sin, Grace and Free Will*, 189. Translation M. Knell from "On the Free Choice of the Will", in J. Migne (ed) *Patrologia Latina*, Vol. 44 (Paris: Imprimerie Catholique, 1865).

137 Augustine, *On Free Choice of the Will*, 3.19. Quoted in Knell, *Sin, Grace and Free Will*, 189.

138 Pelikan makes the same remark, noting that Augustine not only developed his theology through the encounters with opponents but also through later corrections. Augustine got involved in the Donatist controversy and against the Pelagians, (after engaging with the Manicheans). Both embrace the questions of sin and holiness. However, Pelikan observes that there are few cross references between Augustine's thinking in those two debates. For more about the background of these controversies and the arguments involved, see Pelikan, *The Emergence of the Catholic Tradition (100–600),* 307–318.

139 Augustine, *Enchiridion*, 26. Quoted in Knell, *Sin, Grace and Free Will*, 203. Transl. J. Shaw, in "Enchiridion" in P. Schaff (ed.) Nicene and Post-Nicene Fathers First Series. Vol. 3 (New York: Christine Literature Company, 1887).

sinned.[140] There is a need of baptism to unite this condemned humanity with Christ through uniting them with the body and members of Christ through this rite.[141] However, Augustine differentiated between degrees of sins – such as those which can be pardoned through prayer, namely, venial sins – and those which will separate the sinner from God, such as mortal sins. Yet, the essential nature of this sinfulness is found within the human orientation in life, as *concupiscentia*,[142] an evil desire.

Timo Nisula explains the rhetorical effects of the concept *concupiscentia*, or *cupiditas* and *libido*[143]. It is built with the polarized vista of two loves, one with attention directed to God and the other to temporal and sensual things. Augustine explained that to determine the quality of the love in question, one needs to evaluate the object and therefore the direction of the movement of this love. The opposite of these three evil desires is *caritas*, which is a good form of love, having movement towards spiritual and eternal goods. Augustine's theory of the emergence of sin is based on these desires and lust, but it extends further. Nisula writes, "Being opposed to *caritas*, evil desire diminishes and exploits the value of human soul, destroying both the individual soul and its neighbours."[144] Therefore, the evil desire is the root cause of all sin, and no other root is needed to understand human sinfulness. Augustine wrote, "A perverse will, therefore, is the cause of all evil. […] But if you are looking for the cause of this root, how will it be the root of all evil? For there will be a cause of this cause and, as I said, when you find it, you will look for what caused it and there will be no end to our inquiry."[145] It is notable, that despite the sombre outlook of a human, including the newborns, Augustine had this communal aspect in his view of sin and its effects.

140 Knell, *Sin, Grace and Free Will*, 196–204.

141 Augustine writes about the infants: "Damned, however, they could not be if they really had no sin. Now, since their tender age could not possibly have contracted sin in its own life, it remains for us, even if we are as yet unable to understand, at least to believe that infants inherit original sin."

See Augustine, "On Merits and Forgiveness of Sins", 2.46. Quoted in Knell, *Sin, Grace and Free Will*, 205.

142 There has been great scholarly attention on this concept. Timo Nisula offers a spectrum of research perspectives and methods used to investigate Augustine's use of the concept *concupiscentia*. See Timo Nisula, *Augustine and the Functions of Concupiscence*, *Supplements* to Vigiliae Christianae. Vol. 116 (Leiden & Boston: Brill, 2012), 4–11.

143 Nisula presents variations of interpretations found in Augustine's use of these words. *Concupiscentia* is more common than the other two, and they are used in various contexts and sometimes synonymously. They all refer to the evil desires, and especially *concupiscentia* and *libido* have a strong connotation of sexual desires. Nisula, *Augustine and the Functions of Concupiscence*, Ch. 2.

144 Nisula, *Augustine and the Functions of Concupiscence*, 142. Nisula continues. "Quite unlike *cupiditas*, *caritas* aims at usefulness and wellbeing of oneself and benevolence towards one's neighbour." Nisula, *Augustine and the Functions of Concupiscence*, 142 footnote 18, 137–150.

145 Augustine, *De libero arbitrio*, 3, 48. Corpus Scriptorum Ecclesiasticorum Latinorum. Wien 1865-. Quoted in Nisula, *Augustine and the Functions of Concupiscence*, 158.

Matt Jenson argues that Augustine indeed had a relational account of sin. This view arises through conversing with relational anthropology and the ontology of participation. Sin is still a pride and wilful redirection of the attention and love from God to the human self.[146] However, this alienates the human from God and fractures human society. This relational view is one perspective on the reading of Romans 5, that all sin in Adam and are therefore guilty in him. It all started with a sinful soul which corrupted the body. Jenson explains that evil should not be defined substantially but rather relationally. Evil, as non-existence, is contingent on creation and not an independent reality. Evil is not only absence of good, but also an absence of attention, or too much attention or attention in the wrong direction. Therefore, evil is not a thing or absence of something but rather a description of a will to which is directed wrongly in relation to the other. This perspective emphasizes direction towards something that distorts the function of the will, more than the direction away from God, as it surely is in the first place. Jenson classifies three modes of humanity's sinful turn towards self as a wrong direction of an attention: falsehood, having the rules of men rather than God; pride, an inordinate exaltation of self; and isolation, turning away from the participation in God, the true source of relationality.[147] Jenson's attempt to emphasize the relationality is supported, for example, by Nisula, even if it is not the only possible perspective on Augustine's thinking.[148] The ontological nature of evil now needs some attention.

G.R. Evans states that Augustine's concept of evil needs to be read in the light of one principle, that evil confuses the mind and makes it impossible to for the sinner to think clearly and understand the higher spiritual truths and abstract ideas.[149] Evans argues his point through a reflection of Augustine's theology with Neoplatonic principles, which Augustine wove into his Christian philosophy. Evans claims that there are parallels with the ideas of Proclus, who wrote after Augustine, that prove that the latter was drawing from the living contemporary tradition as well as the sources already existing before his time. Evans places

146 Human and angels did the same, turning to adore themselves. Therefore, Augustine concludes, "The beginning of all sin is pride." This is revealed in Augustine's concept of "*homo incurvatus in se*". Augustine, *City of God,* XII.vi.477 Quoted in Matt Jenson, *The Gravity of Sin. Augustine, Luther and Barth on homo incurvatus in se*, (London, New York: T&T Clark, 2006), 7, fn. 4.

147 Jenson, *The Gravity of Sin*, 1–31.

148 Nisula writes how Augustine in the collection of sermons on 1 John, in *epistulam Iohannis ad Parthos tractatus decem*, elaborates the nature of *caritas* against *cupiditas*: "The argument is that the quality of moral action should not be based on our outer actions, but on our ultimate inner motivation for these actions." Therefore, the failure of obeying the command to love, given by Christ, is a basic failure as a "grave sin, the root of all sins". *Ep.Io. tr.* 5,2. Nisula, *Augustine and the Functions of Concupiscence*, 159–160. Therefore, the criterion for evaluation is the person's relation to others, which is a relational perspective in the evaluation of sinfulness.

149 G.R. Evans, *Augustine on Evil*, (Cambridge: Cambridge University Press, 1982), 29, 36.

Plotinus and Porphyry both in tension and in harmony with the philosophical themes found in Augustine's works.[150]

Evans also links Augustine's ponderings on evil to Plotinus' discussion of the theories of causation, including the idea that nothing happens without the cause, and nothing can lie outside the order of things. Plotinus wrote in The Enneads about the problems of chance, fate, fortune and providence.[151] If the first event, or the Fall, is described as a soul turning away from God, this disorderly movement functions as an attribute of evil. Evans writes how Augustine described "the ways in which evil manifests itself has to do with turning or falling away or movement from the good."[152] Only rational beings can have the capability to turn against the good, to choose other than the desirable, inanimate objects cannot do evil. Augustine located this ability in rational will, belonging to both men and angels. Therefore, the evil angels do not differ from the good ones by nature, but they do by their fault.[153] This fault is the result of a decision made by them with their free will, which was given by God. Therefore, God is not to blame for the evil, even if the will was a gift.[154] The order of things serves as one matrix to define evil. The order is divine and loved by God. Evans writes, how "God exercises his justice by giving to each thing in the divinely appointed order exactly the place it ought to have."[155] Evil is not situated orderly in this order but it is accommodated within it, because the divine justice requires this order within the universe. The order which God imposes can be described as bringing stillness back into the movement. The disorder which evil and movement generate is thus brought back to the original state, the order of creation as it was intended. Evans writes that God restrains the disorder by divine providence. Therefore, no movement is outside God's order; it is under the control of the order. It is the same for a wicked soul, which is in a state of a disorderly motion. Evans writes concerning this wicked soul:

> *He is constantly being moved to do evil deeds. He causes evil things to happen. The subject of the De Libero Arbitrio is what it means to 'do evil' (Quid sit male facere) (De Lib. Arb. I.iii.6.14). 'To do evil' Augustine thinks, 'is nothing but to go astray from discipline (male facere*

150 See more about these parallels in Evans, *Augustine on Evil*, (Cambridge: Cambridge University Press, 1982), 29–36.

151 Plotinus, *Ennead* III. See, Evans, *Augustine on Evil*, 94.

152 Evans, *Augustine on Evil*, 95. Evans lists several words used by Augustine; *perversus, perversitas, aversion, defection, lapsus, deformitas, deviare, infirmare.*

153 Evans refers to Augustine, *De Civitate Dei*, XII. 1. Evans, *Augustine on Evil*, 95.

154 Evans refers to Augustine, *De Natura et* Gratia, I. iii. 3. Evans, *Augustine on Evil*, 95.

155 Evans refers to Augustine, *De Ordine*, I. Vii. 18. Evans, *Augustine on Evil*, 96.

nihil est nisi a disciplina deviare)' (De Lib. Arb. I.ii.3.6), that is, to go away from the proper path.[156]

Evil is again defined through something else, rather than substantially. It is a movement, especially towards the disorder. Satan's nature is originally good, due to belonging to the angelic order, and the created good in the beginning. Augustine refers to the Isaiah 14:12 to explain the angelic fall as the beginning of the fault within that order. Evil had a beginning, and therefore it is a historical phenomenon, affecting mutable created natures and the events those are involved in. Evil functions through wicked beings, which have become evil by their own choice. Augustine accepts the existence of demons, but explains their realm through function, not by nature. Angels are spirits sent to do work in the world, commissioned by God. Fallen angels also work in the world, but not as God's messengers. Their work is a corrupted image of the mission of the good angels.[157]

The context of Neoplatonism needs to be regarded in order to understand Augustine's theology. Following Plato's texts, the Neoplatonist writer Porphyry distinguished between two classes of demons. Some have names and are worshipped as gods and the others are nameless and regarded as dangerous spirits.[158] Augustine conversed with pagan voices and claimed that devils or demons are fallen angels, the first sinners and the originators of evil, which need to be taken seriously. They are keen to harm humans, being wholly separated from the righteousness, and they dwell in the air above our world.[159] The essential difference between good and bad angels lies in their minds. The disturbed minds of the demons affect humans directly. Their thinking is distorted, and through lies and deception they aim to influence human minds, especially the will, memory and understanding. Therefore, Augustine regarded evil as functioning only through rational minds, not in the outside world. This applies also to the fallen angels' ability to know and have knowledge. Augustine also thought that fallen angels have clouded minds, in such a way that they do not even realize that. This is the case because the essence of evil is error and confusion. Therefore, the rites of the pagans who worshipped these demons did not get accurate knowledge from them. Therefore, demons only appear to know or affect things; outside the power which has been delegated to them by God, they cannot do anything. Augustine wrote about the magic. Demons do not have a power to affect inanimate world;

156 Evans, *Augustine on Evil*, 97.

157 Evans refers to Augustine, *Ennarrationes in Psalmos* 103.15, Sermo 1. Evans, *Augustine on Evil*, 101.

158 See Evans, *Augustine on Evil*, 101–102. For more about Porphyry and the Neoplatonist concept of demons, see Travis W. Proctor, "Daemonic Trickery, Platonic Mimicry: Traces of Christian Daemonological Discourse in Porphyry's De Abstinentia", *Vigiliae Christianae* 68 (Leiden: Brill, 2014), 416–449. http://web.a.ebscohost.com.libproxy.helsinki.fi/ehost/pdfviewer/pdfviewer?vid=1&sid=b6ef0592-3184-4f47-90bd-badec9a53290%40sdc-v-sessmgr03, accessed 3 April, 2019.

159 Evans refers to Augustine *De Civitate Dei* VIII.22. Evans, *Augustine on Evil*, 102.

therefore, the signs or transformations attributed to the demons are only fantasies or faulty perceptions of the spectators. Satan's power and freedom will be released on the Apocalypse for a period, when the Devil at liberty to do whatever he will. This is allowed by God to reveal the real nature, including how disgusting it is, and to test and reveal the faithfulness and patience of the believers. Satan is given a permission to go to war with those who are strong enough to resist him. The purpose is to show the ultimate glory of God and his church.[160]

2.2.2 THE TRANSFORMATION OF NEOPLATONIST *DAIMONES* TO CHRISTIAN DEMONS

Augustine's point about gaining knowledge from the demons refers to the divination practice in the Neoplatonist theurgist tradition. Theurgy, which means 'god-working' or 'divine work', designates a set of ritual practices together with a way of life based on ethical and intellectual practices and exercises. The aim was to create a contact and ultimately to be united with the divine.[161] The divine beings consulted in these rites, and seen as gods, belonged to the Neoplatonist cosmology.[162] This can be viewed through the theurgist practices and the tradition involved with them. Addey writes how Iamblichus described three types of contact with gods: participation, communion and union. A prophet or a prophetess experienced a possession by deities during divine inspiration. Those who were possessed had dedicated their life to gods, as an instrument. There were various interpretations regarding to the state of awareness of a prophet or a prophetess during the possession. Porphyry stated that those who apprehend the future are often awake, operating with their sense perception. Iamblichus believed that those possessed by gods are not conscious of themselves, and they do not use their personal knowledge or experience. Iamblichus in turn reported the signs of the true possession. For example, the people in that state of consciousness did not respond to pain which they inflicted on themselves by throwing themselves in a fire or by piercing themselves with knives. Iamblichus did not interpret the state as the human mind being transported outside of the body, but rather that the human consciousness is replaced or enhanced by a superior consciousness. This is because human beings are united with superior divine entities. An interesting

160 Evans, *Augustine on Evil*, 103-111.

161 See Addey, *Divination and theurgy in Neoplatonism,* 3.

162 See more about the beings related to the Chaldean oracles, which could be understood as demons or angels. These are: 1) evil demons, also known as dogs; 2) nature spirits; 3) beings that mediate between humans and gods 4) and angels, who also mediate but in a different way. Helmut Seng, "Demons and Angels in the Chaldaean Oracles," in *Neoplatonic Demons and Angels. Studies in Platonism, Neoplatonism, and the Platonic Tradition*, Vol. 20 (Leiden: Brill, 2018), 47.

detail is that Iamblichus describes how music and musical instruments are used in the process. This state of possession was intentional, and the prophets or prophetesses needed to prepare themselves for the event.[163]

Iamblichus asserted that divine inspiration or the prophetic utterances did not come from *daimones* but gods which represented love, benevolence and providence. Plato agreed with this. However, there were variations of interpretations in the Platonist tradition. Some research suggests that Plotinus was critical of the theurgist tradition because he thought that celestial entities were entirely impassible and superior to humans such that they were incapable of being affected by human agency. However, Addey suggests that this is in relation to the coercive practices, considered as magic. Both Porphyry and Iamblichus thought that "magic" or "sorcery" attracted evil daimones rather than expelling them. The difference between the magic and theurgy was the attitude towards the deities, the former using them with coercion and the latter passively waiting for an encounter and union. Iamblichus claimed that evil *daimones* retreated from and were expelled by the theurgist, who was protected by their contact with the gods. Therefore, it seems that the gods and evil *daimones* belonged to the different categories, based on their moral status, attitudes varied, as did the individual's intentions to interact with these beings. The difference can be found in the ontology of evil spiritual beings, with daimones regarded as closer and more attached to matter.[164]

There was a range of views on *daimones* among the Platonists. Plato defined the "demon" as an essentially good intermediate being between gods and humans as a personal tutelary being or as an equivalent to the divine part of human soul.[165]

163 Addey, *Divination and theurgy in Neoplatonism,* 215–221.

164 Addey, *Divination and theurgy in Neoplatonism,* 178–181, 221. Seamus O'Neill writes about Porphyry and how the demons were considered the ones who encourage people "to seek out and satisfy their lusts and desires, which they too hold in common". Seamus O'Neil, "Evil Demons in the De Mysteriis Assessing the Iamblichean Critique of Porphyry's Demonology", *Neoplatonic Demons and Angels. Studies in Platonism, Neoplatonism, and the Platonic Tradition*, Vol. 20 (Leiden: Brill, 2018), 168. The evilness of demons is explained by their desire for material things and their ontological closeness to the corporeality. O'Neill writes on Iamblichus' views regarding the relations between evil, matter and evil human actors: "There is an intimate association between sorcerers, evil demons and spirits, licentiousness, and the impurities of matter: in each other, they all recognise something like themselves. As the evil demon attaches itself to the vicious human, so too does the nefarious human secure himself to the demon." O'Neill, "Evil Demons", 184. For more discussion, see O'Neill, "Evil Demons", 160–189.

165 Brisson, O'Neill and Timotin note the following: "As a general characterization, one could say that 'demon' (δα□μων) designates, in the Greek religion, a kind of divinity, without specific cult and mythology, distinct from the gods and the heroes, although δα□μων may be often understood as an equivalent term for θε□ς." Luc Brisson, Seamus O'Neill and Andrei Timotin, "Introduction", *Neoplatonic Demons and Angels*. Studies in Platonism, Neoplatonism, and the Platonic Tradition, Vol. 20 (Leiden: Brill, 2018), 2. Thomas Vidart writes about Plotinus' understanding of demons, that his ideas are a continuation from Plato. It has a psychological dimension, which connects the demon to the soul that is making choices; given to the soul, a demon goes according to that decision. The demon is therefore an associate or guide of the soul. Demons can be changed following moral changes in a person. See Thomas Vidart, "The Daimon and the choice of life in Plotinus thought", Brisson, O'Neill and Timotin, *Neoplatonic Demons and Angels*, 7–15.

Therefore, Plato saw that *daimones* have some intermediary status between gods and humans. They transported and interpreted human affairs and things like sacrifices to gods, and divine things like divination, to mortals.[166] Plutarch concurred that *daimones* could be either good or evil. Porphyry also agreed with this, and saw also that *daimones* could be either, but they were clearly separate beings from gods.[167] This was a continuation from the Greco-Roman religious tradition. But this was not applied accurately by the Christian writers. The polemical agenda by Eusebius interpreted the tradition differently and merged the gods and *daimones* together, placing them all under the same category as evil *daimones*, which were to become demons in the Christian tradition. Eusebius claimed that pagan worship was integrated with evil powers. He had a clear agenda to fight against the veracity and usefulness of paganism and pagan oracles. Therefore, he advocated two changes, which were later adopted by posterior church fathers, especially Augustine. First, the gods were identified with evil *daimones*; secondly, the magic as a practice was joined with the theurgy and other pagan religious rites. The idea found from the writings of Augustine, that all the oracles were understood to be given by confused demons springs from this context.[168]

Augustine's theology of sin and especially his theological anthropology have influenced the later generations in the West. Theologians after him have felt the pressure to reflect on, comment on or argue about the validity of his views. Accordingly, the other writers are presented through the lens of Augustine, namely, how they differed from the Augustinian tradition. Before turning to the remaining thinkers, however, it is useful to look at the tradition of the Sentences and some interesting details within those texts.

166 Addey, *Divination and Theurgy in Neoplatonism,* 106–111.

167 Luc Brisson explains the developing ideas of demons or *daimones* from Plato to Plotinus and then to Porphyry, who is considered to be the first to clearly include them in Greek cosmology. There are two notable facts. First, *daimones* have a body and soul; the body is not matter but spiritual in its nature. Another fact is that *daimones* can be good or evil, depending on how they use their soul in relation to their body. The body, constituted by *pneuma*, is corruptible, passible and corporeal. Therefore, if that aspect dominates, its affections turn this *daimon* to evil. These evil *daimones* or demons exist closer to the earth and matter. They can even become visible at times. There is a relation to the human soul, which is a kind of demon inhabiting the body. Luc Brisson, "What is a daimon for Porphyry?", *Neoplatonic Demons and Angels*. Studies in Platonism, Neoplatonism, and the Platonic Tradition, Vol. 20 (Leiden: Brill, 2018), 86–99. Nilufer Akcay notes how Porphyry wrote that these *daimones* must be appeased by people's prayers and sacrifices. Nilufer Akcay, "*Daimones* in Porphyry's *On the Cave of the Nymphs*", *Neoplatonic Demons and Angels*. Studies in Platonism, Neoplatonism, and the Platonic Tradition, Vol. 20 (Leiden: Brill, 2018), 144.

168 Addey, *Divination and theurgy in Neoplatonism,* 106–111.

2.2.3 PETER LOMBARD AND THE SENTENCES ON SIN AND EVIL

Peter Lombard[169] left his mark on the history of theology with his major work, *Sententiae in quatuor IV libris distinctae*. More commonly known as the Book of Sentences, or just Sentences, it was the standard textbook for students and teachers of theology in the 13th century.[170] Theologians were required to lecture on it, and many wrote commentaries during the period when universities in the Western Christianity were inaugurated and then flourishing. Among these writers were, for example, Thomas Aquinas and, later, Martin Luther. Lombard's function as a bridge between Augustine and later thinkers has been noted.[171] Philipp Rosemann explains how the Sentences collected the most important scriptural and patristic quotations on crucial theological topics and initiated a theological genre of commentaries on them. While the Sentences may seem as merely a mechanical and routine exercise, Rosemann shows how Lombard's reputation as a not-so-original thinker has changed from earlier disparaging views of his work to more appreciative ones. Rosemann claims that Lombard's own thinking is not revealed in his writing but rather through the selection of his choices as he worked and included texts in the collection.[172]

Rosemann summarizes Lombard's views on sin through the original sin located in a human flesh and all the actual sins arising from it. Original sin is therefore a condition of the flesh, and actual sin is linked to the interior motion of the will. Sin is primarily an interior act of a perverse will which produces the evil deeds. The quality of the will can be detected through the end that its actions and decisions pursue. Therefore, intentions are important in Lombard's ethical system. Original sin, and Adam's sin, dwells in all human flesh and is carried to the next generation. Lombard thought that the sensuality is a breeding ground for evil desires, which in turn corrupt the soul. Concupiscence is understood within the context of sexual intercourse, which is contaminated by the lust arisen since the Adamic fall. This lust is then transmitted to the offspring and their flesh. The soul of the new human takes the stain when it is wrapped in the flesh, and that is how the soul becomes guilty.[173]

169 Peter Lombard was born between 1095 and 1100 and he died in 1160 as bishop of Paris. Philipp W. Rosemann, *Peter Lombard, Great Medieval Thinkers* (Oxford: Oxford University Press, 2004), 3.

170 Brian Davies, "Introduction", *Peter Lombard*, ix.

171 Frederick Christian Bauerschmidt, "Thomas Aquinas", *T&T Clark Companion to the Doctrine of Sin*, eds. Keith L. Johnson and David Lauber (London: Bloomsbury, 2016), 200.

172 Rosemann, *Peter Lombard,* 3-7.

173 Rosemann, *Peter Lombard*, 114–115. In a short note on Lombard's thought on sin and the human being, the earlier conversation of sin seemed to reflect more on the functions of the will rather than pondering the aspect of the flesh and its corruption. This is a departure from the shared understanding of Eastern and Western thinkers. The West was still interested in the function and freedom of the will, but the growing negative attention to the body and flesh remained. It is beyond the scope of this study to demonstrate the philosophical reasons or circumstances behind this movement. It is more important and notable how this

Lombard's understanding of angels and demons follows the Enochic tradition. Angels represent the first stage of creation; they are included in the creations of the heavens in the beginning of Genesis. (Gen. 1:1). Angels were created together with all the spiritual realm and in the Empyrean, in the highest of heavens. In the beginning, the matter was unformed; Lombard here uses the Greek word *chaos*. Likewise, the angels lacked form during the event of creation. Their formation occurred very briefly after the creation, with their choosing to turn to God with love and adoration, or turning away from the Creator due to a pride, which in turn resulted in envy and hatred. The original angelic nature was good but not because of moral perfection or any merit. At that moment between their creation and formation, they were in a state of innocence. This formation process or event was a transition from innocence to moral responsibility.[174]

Lombard writes about that moment and the aspects of grace involved in this transition or formation of good and bad angels. In the text below, the terms "converted" and "illuminated" refer to the angels which kept their good nature.

> *In the converted, God's Wisdom, by which they were illuminated, began to shine as though in a mirror; but those who turned away were blinded. The former were converted and illuminated by God through the aid of grace [gratia appositia]; the latter, however, were blinded not because they were sent anything bad, but because grace forsook them – [and] they were forsaken by grace not in such a way that grace which had previously been given was taken away, but because it was never given to them so that they might be converted. This, then, is the conversion and aversion by which those who were good by nature, were divided, so that some might, through justice, be good over and above that goodness, and others might be bad through transgression while that [natural goodness] was destroyed. Conversion created just [angels] and aversion unjust ones. Both the one and the other belonged to the will, and the will in both cases was free.*[175]

It is a challenge to understand this correctly if Lombard assumes that God acts justly with his angels. If angels were operating through their free will, what was the role of grace, either given or not given to these unformed angelic beings? Lombard uses the concept of *gratia cooperans*, or cooperating grace. Rosemann explains that it is understood to function in such a way that it "assists and strengthens the free will in its conversion, without however, bringing that conversion about by turning nature around as though against its will (which would be the effect

paradigm developed and was transmitted to contemporary times, when Pentecostalism started to develop its own thinking and theology, being more or less aware of these theological trends.

174 Rosemann, *Peter Lombard*, 97–100.

175 Peter Lombard, *Sentences* 2, dist. 5, chap. 1. Quoted in Rosemann, *Peter Lombard*, 99.

of *gratia operans*, grace capable of justifying even the sinner)".[176] This aspect of grace justifies that the conversion or aversion of angels happened according to the function of their free will. It is an interesting to ponder, how these non-formed angelic creatures could exercise their free will. Assumingly, the formation process did not touch their will as such, which needed to be in a functioning state already before their formation.

There is still one interesting point to be drawn from Rosemann's study of Lombard. Human flesh was seen in terms of corruption, but evil was still situated somehow outside of humans, it had its origin apart from human sphere. Rosemann demonstrates this with two details. First, each human being had both a guardian angel and a demon, which surrounded individuals, presumably to either protect or tempt them. Secondly, exorcism viewed evil as an outside force which had only temporarily befell the human soul.[177]

2.2.4 ANSELM OF CANTERBURY ON SIN AND EVIL

Anselm of Canterbury[178] followed Augustinian tradition in many ways.[179] Anselm's central argument for sin was that because of the fall of Adam and Eve, all humans lack the justice that they should have. This sin is called original because it is received and derived from those in whom humankind has its origin. Therefore, the original sin is transmitted from the first parents. The rational soul and will come to being before birth; because Anselm believed that infants are damned as equally as adults, even if their rational will does not function yet. Anselm argues this by using the concept of human nature, which is contaminated by the fall of Adam. Anselm thought that this nature is sinful but also that the bad deeds make it even more so. He wrote, "just as a person is born sinful because of the nature, so too the nature is made more sinful by a person, since when any person sins, humans being sins".[180] Anselm here uses the division of accidents and true nature metaphysically. Visser and Williams explain how Anselm saw the goodness of

176 Rosemann refers to Lombard, *Sentences* 2, dist. 5, chap. 4. Rosemann, *Peter Lombard*, 100. This is a fascinating detail considering the Pentecostal concept of enabling or prevenient grace, which is an influence from Jacob Arminius and/or John Wesley.

177 Rosemann, *Peter Lombard*, 101–103.

178 He was born 1033 in Aosta, in the Alps of Italy and France and died in England in 1109. For more about his life, which is well known because of his biographies, see G. Evans, "Anselm's life, works, and immediate influence", in *The Cambridge Companion to Anselm,* eds. B. Davies & B. Leftow (Cambridge: Cambridge University Press, 2004), 8–24. doi:10.1017/CCOL0521807468.002, accessed 15 April, 2019.

179 Gareth Matthews, "Anselm, Augustine, and Platonism," in *The Cambridge Companion to Anselm*, Cambridge Companions to Philosophy, eds. Brian Davies and Brian Leftow (Cambridge: Cambridge University Press, 2004), 61– 83. doi:10.1017/CCOL0521807468.004, accessed 15 April, 2019.

180 Anselm, *De conceptu virginali et de originali peccato* 27 (II:170). Quoted in Sandra Visser and Thomas Williams, *Anselm* (Oxford: Oxford University Press, 2009), 245.

will as an accident. That is something that Adam lost. The corruption of human nature, comprising both physical and spiritual corruptions, is also an accident. They write, "So in a strict metaphysical sense, Adam's nature remained intact when he sinned. But that nature became subject to difficulties and obstacles that had not previously beset it… It is not that Adam becomes a different kind of thing, but that he becomes a bad specimen of the thing he was all a long."[181] Therefore, it can be said that the sinful acts make this accidental nature even more sinful.

The central issue is that human beings lack the justice, which is tied to the ability to understand it. Therefore, the infants cannot be rationally guilty of not understanding. Anselm was faithful to the Church, which taught that children are guilty without baptism; and therefore, even with this perception of a "lack of justice", the guilt remains. Anselm was aware that the damnation of the unbaptized babies is not obviously just. He wrote on the problem of how it is naturally difficult to blame infants for something that they did not do, but he concludes that God should judge children more strictly than what our instincts would suggest. God had granted justice to humanity and the justice is now owed to him; thus, he has right to demand it, even from infants. Visser and William points out the differences between baptized and non-baptized people. They write "Notice that baptism brings about no intrinsic change in its subject. Baptism does not erase the corruption that has been inherited from Adam. It does not confer virtues or change the will. Anselm does not speak of it as inaugurating a new life: it is washing, and no more. The only change brought about by baptism is relational."[182]

2.2.5 SIN AND EVIL IN THOMAS AQUINAS' THEOLOGY

Thomas Aquinas, a Dominican theological giant, wrote in a continuation of the Augustinian tradition,[183] especially concerning the concept of the original sin. This had already been transmitted through the Sentences of Peter Lombard, an influential interpreter of Augustine. Aquinas formed his theology as a reflection on but also gently against Augustine, explaining and reframing his thinking. F. C. Bauerschmidt notes how Aquinas wished to affirm the definition of sin from *Contra Faustus*, by Augustine, while recognizing its difficulties. Aquinas confirmed that sin is a word, deed or desire, but also something which a person

181 Visser & Williams, *Anselm*, 246.

182 Visser & Williams, *Anselm*, 249.

183 Jaroslav Pelikan offers useful details about the continuity of the Augustinian tradition in the medieval theology in the West. Jaroslav Pelikan, *The Christian Tradition: A History of Development of Doctrine, Vol. 4: Reformation of Church and Dogma (1300–1700)* (Chicago: The University of Chicago Press, 1984), 13–14.

fails to do regarding the eternal law of God. Aquinas noted that there are always some acts involved, because an interior act of willing around something that a person is not willing to do, is an act as well. So, an omission is also a sin. Aquinas also extended the concept of sin to include habits and lifestyle. Therefore, an adopted disposition can be counted as a sin. Bauerschmidt notes how this comes from the Aristotelian account of virtue.[184]

Aquinas wrote how this disposition works. Aquinas categorizes people as temperate and intemperate, and continent and incontinent, according to their ability to reason and evaluate choices, and act accordingly. He wrote:

> *And the judgement of reason prevails in the case of the continent person, while the movement of concupiscence prevails in the case of the incontinent person. And so both employ a syllogism with four propositions but reach contrary conclusions. For the continent person syllogizes as follows. No sin should be committed. And although the judgement of reason proposes this, the movement of concupiscence causes the person to reflect that everything pleasurable should be pursued. But because the judgement of reason prevails in the person, the person subsumes under the first proposition and draws a conclusion as follows: no sin should be committed; this is a sin, this should not be done. And the incontinent person, in whom the movement of concupiscence prevails, subsumes under the second proposition and draws a conclusion as follows: everything pleasurable should be pursued; this is pleasurable; therefore, this should be pursued. And properly speaking, such a person is one who sins out of weakness.*[185]

Aquinas saw that the orientation of the will was still a central element in the sin, even if a person would be accustomed to act in a certain way. Aquinas thought that human beings have by nature an appetite for the good, and the goal of a human life is the blessed union with God (*visio beatifica*), but this human appetite can be corrupted due to a defect of intellect (as ignorance), a defect of sense appetites (as passions), or a defect of the will. These defects are wounds in the human nature, being consequences of original sin. This nature is still only

184 Bauerschmidt, "Thomas Aquinas", 199–202.

185 Thomas Aquinas, *De Malo* III 9 ad 7. Quoted in *The De Malo of Thomas Aquinas*, edited with and Introduction and notes by Brian Davies (Oxford: Oxford University Press, 2001), 31-32. Davies notes that a detailed discussion of temperance by Aquinas can be found from Summa Theologiae 2a2ae, 141-154. This interesting note to this quote is the reference to the weakness in temperament, which is one explanation of a sin used by Opoku Onyinah. It is not known whether he was aware of Aquinas theology and thinking. See below in this study. More about Thomas' thinking about human disposition, habits and moral behaviour, see Brian Davies, *The Thought of Thomas Aquinas*, (Oxford Scholarship Online, 2003).

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Accessed 11th April, 2019

damaged, however; the original goodness is not taken away entirely. Rudi A. Te Velde situates Aquinas' ideas of the original sin within the moral theology, whereby it can be regarded as "a structural failure on the part of humanity to live and act in a free responsiveness to God's will".[186] Aquinas' general approach to moral theology can be characterized as "the movement of the rational creature towards God".[187] This teleological approach is a feature in the theology of sin as well. Each action can be viewed through the goal, an idea present already in the quote above. Aquinas categorized three levels of evil, from general to specific, as evil, error and sin. Therefore, sin is an erroneous voluntary action. The error happens in the beginning of an act; therefore, it is an act with its *telos* misdirected.[188]

Brian Davies notes how Aquinas' view of original sin is not easily traceble. Bauerschmidt claims in turn that Thomas was a follower of two traditions. Lombard's influence can be seen in the confirmation of concupiscence as the essence of the original sin, and Anselm of Canterbury's influence in the reference to the loss of original justice.[189] Aquinas fused these together to formulate that formally original sin is the loss of original justice and materially it is concupiscence.[190] Davies notes that it is easier to say what Aquinas did not think about the original sin. Per Davies, Aquinas did not believe that the reality of original sin is something empirically verifiable. Rather, that can be based only on divine revelation, not sensory perception or rational argument. Also, original sin does not mean that people are fundamentally corrupt or depraved, or that those who die without baptism will be condemned to hell. People cannot be held responsible for original sin, because it is not an action. However, it

186 Rudi A. Te Velde, "Evil, Sin, and Death. Thomas Aquinas on Original Sin", *The Theology of Thomas Aquinas*, ed. Rik Van Nieuwenhove, and Joseph Wawrykow, (Notre Dame: University of Notre Dame Press, 2005) 144. See also Bauerschmidt, "Thomas Aquinas", 203.

187 Te Velde, "Evil, Sin, and Death", 144.

188 Thomas wrote. "Any act lacking direction, whether it be an act of nature, of art, or of mortals, can be called an error [peccatum]." *De Malo*, 2.2. Quoted in Steven J. Jenson, *Good and Evil Actions. A Journey Through Saint Thomas Aquinas*, (Catholic University of America Press, 2012), 233. About the teleology more specifically in Thomas' thinking, see the ch.6. by Jenson. https://ebookcentral-proquest-com.libproxy.helsinki.fi/lib/helsinki-ebooks/detail.action?docID=3135146 Accessed 12th April, 2019

189 St Anselm of Canterbury and his theology is not introduced in this study.

190 Bauerschmidt, "Thomas Aquinas", 203. For more information on the relationship of Augustine and Aquinas in relation to the theme of original sin, see Mark Johnson, "Augustine and Aquinas on Original Sin: Doctrine, Authority and Pedagogy", *Aquinas the Augustinian* (Washington, D.C.: Catholic University of America Press, 2007), 145–158. http://web.a.ebscohost.com.libproxy.helsinki.fi/ehost/ebookviewer/ebook/bmxlYmtfXzkoMzAzOF9fQU41?sid=7428b9cd-1557-4317-b371-d83134485ed0@sessionmgr4007&vid=0&format=EB&lpid=lp_145&rid=0, accessed 11 April 2019. Johnson explains the roles of Lombard and Anselm in Aquinas' thinking as channels of Augustinian ideas. He offers a helpful explication of the transition of the doctrine of original sin from the Augustinian notion of *culpa* and inheritance to Aquinas' notion of a more shared sinfulness through participation in the body of humanity somehow being symbolic of Adam's body. Johnson, "Augustine and Aquinas on Original Sin", 149–152.

is a sin, because it is a falling short of respect for God, even if an individual, after Adam does not choose it. Davies argues that Aquinas' idea of original sin needs to be seen through the redemptive power of Christ.[191] Behind these elaborations are the doctrinal frame of predestination. While not included in this study, it is necessary to bear it in mind, because that theological conviction had been maintained in the Western tradition already since Augustinian times. The question of predestination concerns the dilemma of God's love and wrath. It is not directly connected to the theology of sin, but it is linked to the frame of sins as inevitable actions.

The possibility of evil in the angelic realm reflects structure in the teleological perspective. Angels were created as perfect in their nature, but even they have a goal to be perfected in grace; there is room for spiritual growth in the "angelic life", although it cannot be regarded in a temporal sense. Aquinas seemed to follow Lombard's idea of a single moment of choosing between turning to God or away from the goodness. The fate of angles is unchangeable, because they are spiritual beings, timeless, and they do not belong to the realm of the history of salvation. Therefore, the fall of the angels is like a death to them, while humans' history involves a spectrum of time in which it is possible to repent and turn back to God.[192]

2.4 INSIGHT INTO THE REFORMATION THINKING OF SIN AND EVIL: LUTHER, CALVIN AND ARMINIUS

The Reformation is an era that brought new ideas and disputes to many areas in theology, including sin and evil. This era is regarded through the works of Luther, Calvin and Arminius. The theology of reformation is identifiable in Pentecostal theology of sin and salvation, but not necessarily in a clear way.

2.4.1 LUTHER'S THEOLOGY OF SIN AND EVIL

Martin Luther[193] introduced new thinking, or a revised theology to the medieval church, especially related to soteriology. His theology of sin is closely linked with this theme. Robert Kolb writes that Luther's doctrine of sin occupies a key

191 Davies, *The De Malo of Thomas Aquinas*, 43–49. See also Bauerschmidt, "Thomas Aquinas", 202–204.

192 Te Velde, "Evil, Sin, and Death", 145-148.

193 Luther was born in 1483 in Eisleben and died 1546 in the same city. A lot has been written about his life. One fairly recent and an easily approachable biograph is offered by Derek Wilson's, *Out of the Storm: the life and legacy of Martin Luther* (Minneapolis: Fortress Press, 2007).

position in the body of all doctrine, *corpus doctrinae*. Luther thought that sin invaded the creation in the moment when Adam and Eve doubted the word of God. This unbelief is the source of all sins; the doubt and false trust constitutes the original sin, which was the result. Satan corrupted their formerly perfect will and thereby turned human beings into rebellious creatures. Luther wrote, "Unbelief is the source of all sins; when Satan brought about this unbelief by driving out or corrupting the Word, the rest was easy for him."[194] There are two observable changes in relation to the earlier thinkers introduced in this study and the trajectories presented above. One refers to the deepening perception of the sinfulness in the human nature, and the other is the more active role of Satan in human life. The former is related to Luther's view of the depravity of the human being caused by original sin. Luther wrote that this "inherited sin has caused such a deep, evil corruption of nature that reason cannot comprehend it; rather it must be believed on the basis of the revelation in the scriptures".[195] This corruption and uncleanness of human nature has caused a great distance between God and humanity, and such a deep state of blindness that Luther taught that human beings cannot know themselves or God. He observed that they "do not even know what a miserable state that are in tough they sense it and languish under it. They neither understand its origin, nor do they perceive its final outcome".[196] In turn, Satan was feeding into all the bad deeds, lurking behind the believers and tempting them to sin and fall. Luther thought that Satan is also able to send storms and hail to destroy crops and cattle and poison the air. However, the responsibility of human wrong doings is not transferred from humans to Satan, because temptations come as much from human desires as from any diabolical source.[197]

Lubomir Batka writes how Luther's theology of sin concentrated on the doctrine of the sinful human person. This is a notion belonging to the Augustinian tradition, which influenced Luther's thinking. The true nature of sin is entirely found in the original sin. Therefore, Luther rejected the division between mortal and venial sins; every sin should be regarded as a mortal one. Luther confirmed

194 Luther, *Text der Genesisvorlesung*, WA 42.110–111; Luther, *Lectures on Genesis, LW* 1.147. Quoted in Robert Kolb, "Martin Luther", in *T&T Clark Companion to the Doctrine of Sin*, eds. Keith L. Johnson and David Lauber (London: Bloomsbury, 2016), 219.

195 *Die Bekenntnisschriften der evangelish-lutherischen Kirche*, ed. Irene Dingel (Göttingen: Vandenhoeck & Ruprecht, 2014), 746–747; *The Book of Concord*, ed. Robert Kolb and Timothy J. Wengert (Minneapolis: Fortress, 2000), 311. Quoted in Kolb, "Martin Luther", 220. Luther refers to Psalm 51:1, Romans 5:12 and Genesis 3:1–13.

196 Martin Luther, *Enarration Psalmi XC*, vol. 40, 3, in *D. Martin Luthers Werke* (Weimar: Bölhau, 1930), 485. Quoted in Kolb, "Martin Luther", 221. See also Notger Slenczka, "Luther's Anthropology", in *The Oxford Handbook of Martin Luther's Theology*, eds. Robert Kolb, Irene Dingel and Lubomir Batka (Oxford: Oxford University Press, 2014), chapters 5.1–5.2, 222–223.

197 Kolb, "Martin Luther", 217–222.

the Augustinian view of concupiscence as a sin. Batka writes how Luther interpreted "all bodily desires as proof for the active dominion of concupiscence over the sinner's will".[198] He also points out to this deepening understanding of the effect of sinful aversion to God and he refers to Luther's concept of *incurvatio in se ipsum*, a turning in towards oneself.[199] This is a notion already familiar from Augustine.[200] Jenson, who draws the lines of continuity and discontinuity between Augustine and Luther in this matter writes that Luther departed from the position of earlier interpretations of concupiscence and defined it as itself a sin.[201] Luther writes:

> *Therefore, actual sin (as the theologians call it) is, strictly speaking, the work and fruit of sin, and sin itself is that passion (tinder) and concupiscence, or that inclination toward evil, and resistance against the good which is meant in the statement, "I had not known that concupiscence is sin" […] so sin is the turning away from the good and the turning toward evil, and the works of sin are the fruit of sin…*[202]

Batka further draws the lines of development in Luther's theology of sin and concludes that ultimately Luther interpreted and verbalized sin in terms of the distinction between belief and unbelief. Therefore, the greatest sin is the unbelief. This moves sin from a substantial category to a relational one even if the relational aspect had already earlier been detectable. The definition and interpretation of the first sin reflected this as well. Adam was a historical character to Luther, and Adam's fault was the questioning of the Word of God due to the words of the serpent, distrusting the divine guidance and following the false one. It was already in the beginning that only faith and trust made Adam and Eve righteous.[203] The scholastic conversation of the inheritance of the sin was part of Luther's concern, and he concluded it by making sin personal. The main concern was in *peccatum radicale*, the root cause of sin, not evil deeds. Batka writes:

Finally, Luther's main concern in the whole discussion about the inheritance of sin is to make clear that by conception every person has received original sin with his nature, and it has become an absolutely personal sin, unlike in

198 Lubomir Batka, "Luther's teaching on sin and evil", in *The Oxford Handbook of Martin Luther's Theology*, eds. Robert Kolb, Irene Dingel and Lubomir Batka (Oxford: Oxford University Press, 2014), 239.

DOI:10.1093/oxfordhb/9780199604708.001.0001, accessed 23 April 2019.

199 Batka, "Luther's teaching on sin and evil", 238.

200 See Matt Jenson, *The Gravity of Sin. Augustine, Luther and Barth on homo incurvatus in se*, chaps. 1 and 2.

201 Jenson, *The Gravity of Sin*, 54.

202 Martin Luther, *In Divi Pauli*, in *D. Martin Luthers Werke*, Vol. 56 (Weimar: Bölhau, 1938), 6–15, 271. Quoted in Batka, "Luther's teaching on sin and evil", 238.

203 Batka, "Luther's teaching on sin and evil", 241–242.

scholasticism, where personal sin could be only *pecccatum actuale*. Even if a person was passive in the moment of conception and *peccatum radicale* was something foreign, it became a sin that belonged to his person. Precisely this individual aspect stands over some sort of generalizations regarding the sinful and damned clump of humanity (*massa perditionis*), and it became characteristic for Luther's doctrine of original sin.[204]

There is still one aspect of sin which is important to mention concerning Luther's hamartiology. Luther rejected the scholastic opinion that baptism eliminated original sin.[205] Luther believed that baptism offered a forgiveness of the original sin, but believers still experienced its effects. Luther wrote, "Although we have become a new creature, nevertheless, the remnants of sin always remain in us. We still have sin, and the poison is still in us, and that incites us to the fruits of sin."[206] The new birth and faith could be lost through sinning, but as long as it was not developed into a habit, Luther trusted in God's faithfulness in his promises. Therefore, a believer needed to live a life of repentance. This is the core message of the clause *simul iustus et peccator*,[207] which relates to Luther's anthropology. Luther viewed the human being in a holistic way; he did not interpret spirit and flesh, *spiritus et caro*, as substances or different levels of the human being. Instead, those were descriptions of the whole person but different aspects of humanity. *Caro* is a whole person, the entire man (*totus homo*), which had turned towards itself, *homo incurvatus in se*, as mentioned already above. *Spiritus* refers to the man's faith and openness to God and his promises.[208] This notion of faith belonged to the spiritual aspect of man, which referred to the soul and inner man as a new creature in a contrast to the flesh, the carnal and outward old man. This two-fold nature was also introduced with the teaching of two kingdoms, the concept through which Luther interpreted the Fall. The concepts of new and old were not only limited to the anthropology, it referred to realities well as; this was seen in the concept of the kingdoms. William Wright argues that Luther used the concept already between 1513–1515, before it became more a political concept regarding the society. This earlier use referred to the distinction of new and old, spiritual and carnal humanity.[209] Wright explains the

204 Batka, "Luther's teaching on sin and evil", 245. Batka refers to Gerhard Ebeling, *Lutherstudien 3. Begriffsuntersuchungen. Textinterpretationen. Wirkungsgeschichtliches* (Tübingen: Mohr/Siebeck, 1985), 82–88.

205 Due to limitations of space and the theme, this study does not follow the development or variations of the theology of baptism in relation to the theology of sin.

206 Luther, *Vorlesung* über *1. Johannesbrief*, in Vol. 20 of WA (Weimar: Bölhau, 1898). Quoted in Kolb, "Martin Luther", 230–231.

207 Kolb, "Martin Luther", 230–233.

208 Alister E. McGrath, *Luther's Theology of the Cross* (Oxford: Basil Blackwell Ltd, 1985), 132–133.

209 Writing about the same theme, F. Edward Cranz elaborates on the philosophical dualism found in Luther's

use of two kingdoms in the narrative of the Fall and how Luther reinterpreted the roles of Eve and Adam by rejecting the allegorical interpretation of Eve as a lower reason, as lust and flesh, and Adam, as a higher reason. Wright writes how law and the institutions were introduced at the same time in the narrative of the Fall. The household institution came to existence before the law, and the church existed even earlier. Sin and salvation were repeatedly interpreted through the concept of two kingdoms.[210]

Luther had a clear and lively perception of the devil as a character of potential, being both clever and full of tricks. Luther wrote.

> *But we are all subject to the devil, both in regard to our bodies and in regard to our material possessions. We are guests in the world, of which he is the ruler and the god. Therefore, the bread we eat, the drinks we drink, the clothes we wear—in fact, the air and everything we live on in the flesh—are under his reign. Through the witches, therefore, he is able to do harm to children, to give them heart trouble, to blind them, to steal them, or even to remove a child completely and put himself into the cradle in place of the stolen child.*[211]

Heiko Oberman approaches the relationship of Luther and the devil through the lens of Luther's mother being a backwards peasant woman who introduced to her son a fear of witches, witchcraft, demons and hobgoblins. Luther's father may have been familiar with these characters as well, as was the whole of medieval society at that time. It is hard to ascertain how much this was a portrait constructed by later generations. However, Luther wrote about these diabolic figures, and they played a significant role in his writings. Oberman writes.

> *To argue that Luther never overcame the medieval belief in the Devil says far too little; he even intensified it and lent to it additional urgency: Christ and Satan wage a cosmic war for mastery over Church and world. No one can evade involvement in this struggle. Even for the believer there is no refuge – neither monastery nor the seclusion of the*

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early texts in relation to the spirit and flesh of humanity and justice and injustice during the earthly lives of humans. Cranz writes, "Luther accordingly explains the present state of the Christian as a mixture of justice and injustice. Everyone still has something of the latter so that he is not all spirit, something of the old man so that he is not entirely of the new, and likewise for the flesh, the earth, the world and the devil." This quote clearly demonstrates the metaphorical use of the pairs of concepts – "spirit and flesh", "justice and injustice", "new and old" – and how the devil functions as a counter force in this dualism. F. Edward Cranz, *An Essay on the Development of Luther's Thought on Justice, Law and Society*. Harvard Theological Studies (Cambridge, MA: Harvard University Press, 1959), 11. See the whole of chapter 1, "Justice and Law, 1513–18", which reflects on Luther's earlier writings.

210 William J. Wright, *Martin Luther's Understanding of God's Two Kingdoms: A Response to the Challenge of Skepticism* (Grand Rapids, MI: Baker Academic, 2010), 115–125.

211 WA40,1.314,17–22; LW26.190; cf. WA37.153,4–7. Quoted in Batka, "Luther's teaching on sin and evil", 249.

> *wilderness offer him a chance for escape. The Devil is the omnipresent threat, and exactly for this reason the faithful need the proper weapons for survival.*[212]

Oberman argues that it is impossible to understand Luther's view of the importance of faith in a profound enough manner if the reality of the devil is neglected. He also emphasizes that Luther distinguished sharply the difference between faith and superstition. However, Luther wrote about his personal experiences and encounters with poltergeists and the devil. He thought that the devil is omnipresent. Oberman shows how such a perception of the potentiality of this evil creature departed from the medieval concept of the devil, which assumed that sinful deeds and lifestyles were an attraction to the diabolic presence. Luther thought that sinful people did not need to attract the devil, since the presence of Christ and the adversary were never far apart.[213]

2.4.2 JOHN CALVIN'S THEOLOGY OF SIN AND EVIL

John Calvin is a voice of Reformed theology.[214] Classical Pentecostalism does not directly spring out from this theological tradition, but it is present in the global Christian milieu, and thus a brief visit to that line of thought is useful.

Calvin understood human sin within the context of the knowledge of God and the knowledge of ourselves. This understanding fluctuates between the gratitude and humility, as a person grows in understanding and acknowledgement of the full nature and force of sin. Therefore, sin is regarded as a force that keeps humans from a true understanding of themselves. The key factors are the human pride and self-love, which are innate in all humanity. Randall Zachman writes how Calvin was interested in the human experience, as well as awareness of sin and its dominion and power over humanity. Adam was created with original integrity, in which the image of God was expressed in him. Reason was the governing power in Adam's life, and it kept all the other powers of the soul in order. One of these powers was the ability to distinguish between good and evil.

212 Heiko A. Oberman, *Luther, Man between God and the Devil* (New Haven: Yale University Press, 1989), 104.

213 Oberman, *Luther, Man between God and the Devil*, 102-107. Mickey Mattox writes. "Luther's sublunar sphere is the region of the cosmos in which the battle between God and the devil rages. The dangers are high, the stakes eternal." Mattox confirms the observation of Oberman as valid regarding the role of demonology in Luther's theology. Mickey L. Mattox, "Cosmology," in The Oxford Encyclopedia of Martin Luther, eds. Derek R. Nelson and Paul R. Hinlicky (Oxford: Oxford University Press, 2017), Oxford reference online.

214 John Calvin was born in Noyon, France in 1509 and died in Geneva in 1564. Randall Zachman notes that Calvin would not necessarily confine himself to the Reformed tradition, as he saw himself as a Catholic theologian. For more about his life and thinking, see Randall C. Zachman, "John Calvin", in *The Cambridge Companion to Reformed Theology*, eds. Paul T. Nimmo and David A. S. Fergusson (Cambridge: Cambridge University Press, 2016).

Sin primarily affected this ability to reason, but not so much the other powers. Adam and Eve were given the law to guide their lives. Calvin agreed with Luther that unfaithfulness to the God's Word is a key problem and the core of the nature of sin. Calvin thought that disobedience changed the human nature and the whole cosmos. The curse which followed spread throughout the universe; thus, the innocent creatures were subject to corruption and death, due to the human sin. Therefore, the act of Adam perverted the whole order of the nature. Sin also changed the human nature. Humanity lost the blessings imparted to it, and that place was taken by evil things: blindness, impotence, impurity, vanity and injustice. Zachman writes how Calvin did not seek to clarify the logic of original sin or the means of the transformation from the individual act of Adam and Eve to universal condemnation, but instead pointed to the universal experience of fallenness and the Scriptures as the explanatory proofs.[215]

Calvin did not want to speculate on details in angelology concerning numbers, orders or their nature. However, he did follow the tradition of the angelic fall. Calvin wrote that "all the devils are rebel angels".[216] For Calvin, angels were immaterial spirits who could only remain stable if they were aided by the goodness of God. Their potential fault, the capacity to fall, lies in their inherent charater as creatures. Therefore, the angelic fall happened because God withheld his goodness. However, the stability of angles is not the same as moral goodness. Stability or non-stability refers to the nature of being of a creature. Angels are spiritual, non-material creatures who cannot sin according to the law given to men, because they do not have a mother or father whom they could dishonour; nor can they own properties, and because they do not have bodies they do not have passions, because the sensitive nature is related to the bodily aspect of being. Therefore, the primal sins of fallen angels are envy and pride, which caused the angelic fall.[217] Therefore, Calvin thought that Satan is a creature, a personal being, who became a liar because he chose to revolt from the truth through a voluntary act. Additionally, demons are "minds or spirits endowed with sense, perception and understanding".[218]

Calvin still held a man to be responsible for his own fall, but the act was instigated by Satan. Man was degenerated in to the image of Satan as the result of

215 Randall C. Zachman, "John Calvin," in *T&T Clark Companion to the Doctrine of Sin*, eds. Keith L. Johnson and David Lauber (London: Bloomsbury, 2016), 236–240.

216 John Calvin, *Commentaries*, Matt. 25:41. Quoted in Adrian Hallett, "The Theology of John Calvin. Part Three: The Christian's Conflict with the Devil", in *The Churchman*, Vol. 105, No. 4 (1991), 2. http://archive.churchsociety.org/churchman/documents/Cman_105_4_Hallett.pdf ,accessed 26th April, 2019.

217 Paul Helm, "The Angels", *John Calvin's Ideas* (Oxford Scholarship Online: Oxford University Press, 2004), 293–297.

218 John Calvin, Institutes, 1.14.19. Quoted in Hallett, *The Theology of John Calvin*, 4.

the Fall. Calvin saw sin as a cosmic power in this context, and as a toll by Satan by which the human will was captivated. Therefore, sin is the foundation of Satan's kingdom. Calvin had a rather pessimistic view of the world and humanity. He wrote, "The whole world is covered with darkness, the devil is the prince of this world."[219] However, Calvin insisted that Satan and his dominion were allowed to rule only with permission from God. Adrian Hallett argues that Calvin's view of Satan was not as superstitious as found in Luther's or his disciples' texts, or as the way in which the era of the Reformation generally introduced these diabolic characters.[220]

2.4.3 JACOBUS ARMINIUS' THEOLOGY OF SIN AND EVIL

Jacobus Arminius[221] was the third influential figure of the Reformation era to affect soteriological the themes in the Christian world over the centuries. Arminius was originally Reformed by confession, but he grew restless with the strict notions of predestination and supralapsarian teaching. Soteriology was the central concern of the Reformation debates, and sin – and especially original sin – was part of that discussion. Arminius' thought had close links with Reformed theology, but he departed from it in with some aspects.

Arminius defined the first sin of Adam and Eve as disobedience and as an offence against the covenant between God and humanity. This notion had a close continuity with Reformed thinking. Satan played a role through his persuasion in the form of a serpent. First, humans had a free will and the capacity to sin or not to sin; this reflects the Augustinian notion of the primal couple. This first sin caused guilt, the result of which was the lack of original righteousness. This concept is essential to understand Arminius' view. Original righteousness is linked to the perception of the human being created as *imago Dei*. Some aspects of *imago Dei* are essential for humanity to be recognized as humans: intellect, will, and affections. These are essential properties, natural to humanity, and regarded as the faculties of the soul. There are also other qualities, which are supernatural: knowledge of God, righteousness, and holiness. Arminius called these moral virtues, a concept that he used synonymously with the term "original righteousness". The absence of these supernatural qualities came to be passed

219 John Calvin, *Commentaries*, Eph. 6.12. Quoted in Hallett, *The Theology of John Calvin*, 8.

220 Hallett, *The Theology of John Calvin*, 1.

221 Jacobus Arminius was born with the name Jacob Hermansz in Ouderwater in 1559 or 1560, and he died in Leiden in 1609. For more about his life, see Marijke Tolsma, Keith D. Stanglin and Theodoor Marius van Leeuwen, *Arminius, Arminianism, and Europe: Jacobus Arminius (1559/60–1609),* (Leiden: Brill, 2009). http://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=312686&site=ehost-live&scope=site, accessed 25 April 2019.

on to the posterior generations. Arminius described the condition of original sin in humans as more of a deprivation, or a lack of something, than an utter corruption. However, in his view the original sin leads to actual sins.[222]

2.5 JOHN WESLEY AND THE THEOLOGY OF ORIGINAL SIN

John Wesley was one of the founders of Methodism, together with his brother Samuel Wesley.[223] Methodism is an important link to understand Pentecostalism. The Wesleyan movement was born in England, but the significant development in regard to Pentecostalism happened in North America. Already in 1840, Methodism was a major influence within the Christian culture. At that time there appeared the middle link between Methodism and Pentecostalism: The Holiness movement. These developments are in turn linked to the rise of Evangelicalism. The soil of American church culture included revivalism and puritanism among its influences during the 18th and 19th centuries. According to historian Mel Dieter, "the Holiness Movement is best understood as the confluence of Finneyite revivalism and the populist side of Methodism protesting the antebellum *embourgeoisement* of the church".[224] It was both Methodism and the Holiness movement that shaped the emerging Pentecostalism. Vinson Synan claims that for the first decade, the Pentecostal movement can be characterized in relation to distinctions that were familiar in the Holiness movement.[225] Therefore, it is useful to have an insight into John Wesley's thoughts as a representative of the early formative roots of Pentecostalism.

John Wesley advocated the three aspects of grace: the prevenient, justifying and sanctifying. The doctrine of original sin is a necessary theological presupposition behind this, in order to prevent the soteriological theology from falling into Pelagianism.[226] Wesley believed in universality of sin based on a

222 Keith D. Stanglin and Thomas H. McCall, *Jacob Arminius: Theologian of Grace* (Oxford: Oxford University Press, 2012), 142–149.

223 John Wesley lived from 1703 to 1791. Francis J. McConnell, *John Wesley. A Biography* (New York: Abingdon Press, 1939), 9. More about the brothers and the history of Methodism see Richard P. Heitzenrater, "The Founding Brothers", *The Oxford Handbook of Methodist Studies,* eds. James E. Kirby and William J. Abraham (Oxford: Oxford University Press, 2010) DOI:10.1093/oxfordhb/9780199696116.013.0002.

224 Dieter is cited in Donald W. Dayton, "Methodism and Pentecostalism", *The Oxford Handbook of Methodist Studies,* eds. James E. Kirby and William J. Abraham (Oxford: Oxford University Press, 2010), 178.

DOI:10.1093/oxfordhb/9780199696116.013.0002.

225 Vinson Synan is cited in Dayton, "Methodism and Pentecostalism", 184. See also Vinson Synan, *The Holiness-Pentecostal Movement in the United States* (Grand Rapids, MI: William B. Eerdman Publishing Company, 1971), chaps. 1–4.

226 Barry E. Bryant, "Original Sin", *The Oxford Handbook of Methodist Studies,* eds. James E. Kirby and William J. Abraham (Oxford: Oxford University Press, 2010), 524.

simple observation of humanity, and confirmation was to be found from the Scriptures. Therefore, the experience of sin confirmed the doctrine of original sin. Barry Bryant explains Wesley's view of the Fall as a series of events that started when Eve did not believe God but the serpent. Therefore, sin begin with the unbelief, and faithlessness was the original sin on Eve's part. Adam's sin was a result of yielding to temptation. Wesley thought that this temptation was not the deception but the persuasion from Eve's behalf which made Adam eventually worship the creature instead of the Creator. Bryant writes "For Wesley, unbelief and inward idolatry were the spiritual dynamics precipitating the fall, making faith and love, trust and relationships, the crux of the issue of original sin."[227]

Wesley made a distinction in the perception of images of God in the human: a moral image and a natural image. The former means righteousness and true holiness, whereas the latter means intellect, feelings and will. Adam lost the moral image of God in the Fall but part of the natural image remained. Wesley also made a distinction between personal sin and imputed guilt. Leo Cox writes, "Actually for Wesley there were two kinds of guilt, guilt that is personal and accounted to the person who did the evil, and guilt in the sense of liability to punishment which may be imputed to another. Though Adam's posterity are not accounted guilty of his personal sin, yet they are so constituted sinners by Adam's sinning as to become liable to the punishment threatened to his transgression."[228] The depravity is severe and situated in the moral condition of men.[229] Wesley thought that original righteousness included the moral image as the primary expression of being the image of God, which was created in Adam's soul. The loss of this image affected the relations and was equated with spiritual death. Therefore, the original sin is described as relational and ethical depravation. However, Wesley thought also that Adam's rationality and understanding were affected in the Fall. The results were the error and ignorance, confusion and mental slowness. His mental capacity was diminished and freedom in the mind was lost. There was neither liberty nor virtue, and this affected also the environment and society. even the suffering of animal was caused by the original sin. In the natural state of humanity, there was nothing good. Instead, Adam was stamped with the image of Satan. Wesley used the metaphors of sickness for original sin and a cure for salvation, being therapy of the soul.[230]

227 Bryant, "Original Sin", 529–530.

228 The Works of the Rev. John Wesley, comp. John Emory, 8 vols., 3rd ed. (New York: The Methodist Concern, 1831). 535. In Leo G. Cox, "John Wesley's concept of sin", Bulletin of the Evangelical Theological Society (March 1962) https://biblicalstudies.org.uk/pdf/bets/vol05/5-1_cox.pdf, accessed 20 June 2019.

229 Bryant, "Original Sin", 531.

230 Bryant, "Original Sin", 531–533.

Bryant mentions that despite the dark view of the depravity of humanity, original sin was regarded as personal. It did not make infants guilty; per Wesley, no infants were ever sent to hell because of Adam's sin.[231]Yet, infants are not unaffected by original sin, they are not innocent before God. Wesley pointed out that children did not suffer because of the guilt of their fathers, but rather guilt of their own. Through atonement, however, God's grace was sufficient to cover that. It is important to perceive Wesley's view on depravity correctly in light of his understanding of grace. Cox writes how it is the prevenient grace that removes the guilt inherited from Adam for his sin. It is the merit of Christ that all men are cleared of this actual sin of Adam. Thus, there is a concept of imputed guilt, but all the imputed guilt of original sin is removed in Christ. For this reason, all the infants who die before the age of accountability will be redeemed, because Christ saves them from the guilt of Adam's sin. Prevenient or empowering grace also operates to enable accountable people to choose correctly before God. This ability to choose exists and is available because of the act of grace. Therefore, it is truly by grace that people are saved, both infants and adults. However, this grace is not irresistible, and not all people are thus saved. They need to choose right.[232]

John Wesley was strongly influenced by the Patristic writers, and more by the Greek Fathers than the Latin ones.[233] Wesley's theology has been described as a via media between Eastern and Western conceptions of grace. Marjorie Suchocki writes how the concept of human depravity can also be posited in between. The function of grace is tightly linked with the qualitative view of depravity. Therefore, to understand the position chosen by Wesley, it is now portrayed together with the concept of grace as shown above. Wesley thought along the Augustinian and Western lines that God must initiate the act of for every individual. However, human response is still possible, as it has been understood in by the Eastern view. Grace makes that response possible, but it is not forced upon an individual. Wesley writes that this freedom in creatures makes it possible to respond, aided by prevenient grace, but also to reject the enablement of the grace. Wesley's position is in between, emphasizing the God's initiative and underlining the capacity to choose accorded by the prevenient grace. The connection to original sin is the concept of depravity. Augustine could not see human activity in choosing. Wesley did not reject the depravity, but the effectiveness of grace is stronger than in Augustine's thinking. Wesley wrote, that with the power of God, one has a power to choose and do good, as

231 Bryant, "Original Sin", 523.

232 Cox, "John Wesley's concept of sin", 19–20.

233 See, for example, S.T. Kimborough, Jr. (ed.), *Orthodox and Wesleyan Spirituality* (Crestwood, NY: St Vladimir's Seminary Press, 2002).

well as evil.[234] This position in between the two traditions becomes evident when regarding the Pentecostal denominational theologies. Now it is time to turn to those sources.

2.6 INSIGHTS TO THE CLASSICAL PENTECOSTAL THEOLOGY OF SIN AND EVIL

This section presents findings from Classical Pentecostal sources. The material and the voices of Classical Pentecostalism have been chosen with two criteria, firstly those are published or approved by, or they are based on the doctrinal presentation of a given Pentecostal denomination.[235] Secondly, they are systematic presentations of Pentecostal theology at some level.[236] The context of the publications varies. The writers represent the following pentecostal denominations; Assemblies of God, USA[237]; Foursquare Church, USA[238], The Apostolic Church, Great Britain[239] and Finnish Pentecostal Church, Finland[240]. The selected writers are more closely introduced below. Pentecostals have not produced systematic presentations of their theology which could be perceived as authoritarian voice for the whole global community. Therefore, this section provides only some insights from selected material to provide a reflection plane to the analysis of the main study below.

234 Marjorie Suchocki, "Wesleyan Grace", *The Oxford Handbook of Methodist Studies,* eds. James E. Kirby and William J. Abraham (Oxford: Oxford University Press, 2010), 542.

235 The exception of this rule is the twin book of Valtter Luoto. While it is not officially approved by the Finnish Pentecostal Church, Luoto has served as a representative of the denomination in official Lutheran Pentecostal dialogue and is a highly respected theologian in the denomination. See *Dialogues with the Evangelical Free Church of Finland and The Finnish Pentecostal Movement*, document of the Evangelical Lutheran Church of Finland, II, 35. https://www.strasbourginstitute.org/wp-content/uploads/2016/01/Dialogues-with-the-ELCF-and-the-Finnish-Pentecostal-Movement-1990.pdf, accessed 4 January 2019. See also Markku Heikkilä, *Luoto, Valtter*, Kansallisbiografia-verkkojulkaisu. Studia Biographica 4 (Helsinki: Suomalaisen Kirjallisuuden Seura, 1997–). http://urn.fi/urn:nbn:fi:sks-kbg-009587, accessed 4 January 2019.

236 Some of the publications are produced as the elaboration of the denominations' doctrinal statements. These are William Menzies and Stanley H. Horton, *Bible Doctrines: A Pentecostal Perspective* (Springfield, MO: Logion Press, 1993); Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* (Los Angeles: Foursquare Media, 1983); Jonathan Black, *Apostolic Theology: A Trinitarian Evangelical Pentecostal Introduction to Christian Doctrine* (Luton, UK: The Apostolic Church, 2016). *Systematic Theology*, revised edition, ed. Stanley M. Horton (Springfield, MO: Logion Press, 2010) is an article edition that as a publication more resembles the genre of academic theology. Valtter Luoto, *Pientä Puhetta Suuresta Jumalasta* (Jyväskylä: Aikamedia, 2004) and *Pyhien Yhteys* (Jyväskylä: Aikamedia, 2006) are more devotional examples of writing, with biblical and systematic theology intertwined in the genre. They are constructed following the themes present in the Apostolic Creed.

237 William W. Menzies, Stanley M. Horton, Frank D. Macchia, Bruce R. Marino, and Vernon Purdy.

238 Guy P. Duffield & Nathaniel M. Van Cleave.

239 Jonathan Black.

240 Valtter Luoto.

2.6.1 CLASSICAL PENTECOSTAL VIEWS ON SIN, FALL AND THEOLOGICAL ANTHROPOLOGY

Sin and evil are intertwined. As it has become clear from the historical sources, the original causal order can be interpreted as originating from either man or the devil, or it has been left undefined, and it can be reciprocal between material and immaterial agency. The presentation in this study follows the logic from sin in the humanity to the cosmological evil in, even if the origin of sin in Classical Pentecostal theology in general points to the immaterial agents.

The Pentecostal voices chosen to this study are in consensus with the origin of sin: the evil behind the sin in the universe originates from those angels which fell from the heavens.[241] Most of the writers refers to the Satan directly, but Frank D. Macchia[242] paints a subtler picture by indicating that serpent is "a creature-tempter who can thwart the will of God only through the disobedience of God's servants".[243] Macchia places the roles in the story differently than others. God is the actor, testing Adam's and Eve's faithfulness, and the tempter only plays the role given him by God. The obvious reason for this interpretation becomes clear through Macchia's larger thematic elaboration, where the aim is to minimize the authoritative role of Satan as an independent actor in the scene. Macchia remains silent on the consequences that this interpretation might cause in terms of the understanding of God's character. A part from this deviation by Macchia, Pentecostal writers are in union in reflecting the origin of the sin to the diabolic actor in the Garden.

The nature of sin receives similarly harmonious annotation. Sin is understood as a failure, a rebellion and a lawlessness which is universal in nature, affecting all humanity.[244] Jonathan Black,[245] introduces another notion by defining sin as an unbelief, thus referring to Luther. Black also brings forth the Augustinian notion of *homo incurvatus in se*, namely, the problem of humans turning to gaze

241 Arrington, *Christian Doctrine*, 121, 135; Menzies & Horton, *Bible Doctrine*, 88; Duffield & Van Cleave, *Foundations of Pentecostal Theology*, 142, 157; Bruce R. Marino, "The Origin, Nature, and the Consequences of Sin", *Systematic Theology*, revised edition, ed. Stanley M. Horton, 258; Luoto, *Pyhien Yhteys*, 208. Frank D. Macchia, "Repudiating the Enemy: Satan and Demons", *Systematic Theology*, revised edition, ed. Stanley M. Horton (Springfield, MO: Logion Press, 2010), 194–198.

242 Frank D. Macchia is the Associate Director of the Centre of Pentecostal and Charismatic Studies at Vanguard University of Southern California, USA.

243 Macchia, "Repudiating the Enemy: Satan and Demons", 197.

244 Arrington, *Christian Doctrine*, 121, 135; Menzies & Horton, *Bible Doctrine*, 88; Duffield & Van Cleave, *Foundations of Pentecostal Theology*, 142, 157; Bruce R. Marino, "The Origin, Nature, and the Consequences of Sin", 258; Luoto, *Pyhien Yhteys*, 208; Pearlman, *Knowing the Doctrines of the Bible*, 89–92.

245 Jonathan Black is an ordained teacher and pastor in the Apostolic Church in the UK. He has been a teacher at Continental Theological Seminary in Belgium. He is an interesting author because his systematic theology openly shows influence from the historical writers of the past centuries, especially Luther. For example, he uses the patristic fathers Athanasius and Irenaeus to explain the theology of creation. See Black, *Apostolic Theology*, 96–97.

at themselves rather than God.[246] Aside from the Black's strong appreciation of Luther's theology on sin, one notable feature is distinguishable among the Pentecostal writers: sin is a moral question, and it can have degrees. Black agrees with this.[247] Therefore, the sin is primarily approached and understood as deeds and thoughts, not as temptations.[248] The earliest writer among these Pentecostal authors, Myer Pearlman,[249] describes the interplay of acts of sin and the state of sin: "The sinner brings evil upon himself through his own wrongdoing and incurs guilt in the sight of God."[250] On the other hand, he describes the original sin.

> *The effect of the Fall was so deep-seated in human nature that Adam, the father of the race, passed on to his descendants a tendency or bias to sin. (Psalm 51:5). This spiritual and moral handicap under which all men are born in known as original sin. The acts of sin that follow during the age of accountability are known as "actual sins".*[251]

This does not differ from the other voices regarding the nature of sin or the relationship between the human nature and actual deeds. Pearlman expresses his views differently, but the approach is harmonious with the others. However, Pearlman is an interesting voice and clearly diverges with his views regarding the faculties of humanity. His perception echoes the patristic writers more than the other voices in the Pentecostal genre. He writes:

> *In the beginning God made man's body from the dust, thus endowing him with a physical or lower nature; He then breathed into his nostrils the breath of life, thus imparting to him a higher nature connecting him with God. It was intended that there should be harmony in man's being, the body being subordinate to the soul. But sin disturbed the relationship, so that man has found himself divided with himself, self opposed to self in a civil war between the lower and higher natures.*

246 See above in this chapter. Black, *Apostolic Theology*, 111–115.

247 See especially Arrington, *Christian Doctrine*, Vol. 2, 134; Marino, "The Origin, Nature, and the Consequences of Sin", 258–260; 284. See also Black, *Apostolic Theology*, 129.

248 Arrington, *Christian Doctrine*, Vol. 2, 123–125; Menzies & Horton, *Bible Doctrine*, 90; Marino, "The Origin, Nature, and the Consequences of Sin", 258–260; Luoto, *Pyhien Yhteys*, 148; Duffield & Van Cleave, *Foundations of Pentecostal Theology*, 165–166; Black, *Apostolic Theology*, 114–115. The idea of sin as not being temptation has been mentioned especially by Marino, "The Origin, Nature, and the Consequences of Sin", 259; Black, *Apostolic Theology*, 130; and Duffield & Van Cleave, *Foundations of Pentecostal Theology*, 169.

249 Myer Pearlman (1898–1943) was born to a Jewish family in 1898 and converted to Christianity and Pentecostalism in his twenties. He was one of the first and most distinguished systematic theologians of The Assemblies of God in the United States.

250 Pearlman, *Knowing the Doctrines of the Bible*, 92.

251 Pearlman, *Knowing the Doctrines of the Bible*, 93.

His lower nature, frail in itself, has rebelled against the higher and opened the gates of his being to the enemy.[252]

It is beyond the scope of this study to speculate precisely on the reasons for these differences between Pearlman and the later Pentecostal voices, but most probably the era and the background affect both the stylistic and theological divergences.

Sin as a moral problem is unanimously agreed upon by the Pentecostal voices chosen for this comparison in this chapter. Pearlman stands with the others here. This is understandable when Pentecostal thinking is perceived through the Holiness tradition held dear by the Pentecostal community in general. However, the focus on the actors, either individuals or communities, differs. The sociality of sin as a perspective is not that strong of a dimension or jointly shared among the writers. However, French L. Arrington[253] has made a more detailed distinction between the individual and collective sin. Both are universal, but especially collective sin is regarded as "a dynamic force that reaches beyond the individual and affects the whole society".[254] Collective sin is also described "as 'the power structure' or state of affairs of the evil world." And it is also said to be "a powerful and demonic element in human society".[255] But Arrington posits Satan as the ruler of the kingdom of evil.

Regardless of the Satanic influence in the world, the human being as the primary actor in the fallen world has gained attention and space. Likewise, as the main voices of this study, Yong and Onyinah, have worked with the theme, the problematic nature of the human being and how to situate the sinful nature generate various interpretations by them. All writers are inclined to interpret the human being as a union of material and immaterial aspects, but the wording and degree of this union versus a more defined division can vary. Sinful nature is situated either in the whole being of the human or distinctively in the heart of a man. There are different perspectives, which either use the soul, the will or the flesh as the originator of the sinful decisions and actions, but the overall view on humanity takes men and women as holistic moral characters who continuously fail to do the right thing.[256] In this light, the thoughts of Pearlman quoted above appear distinctively different. Yong and especially Onyinah have elaborated on

252 Pearlman, *Knowing the Doctrines of the Bible*, 93.

253 French L. Arrington is an ordained Church of God minister and formerly taught at Lee University, Cleveland, US, where he chaired the Department of Bible and Theology.

254 Arrington, *Christian Doctrine*, Vol. 2, 135.

255 Arrington, *Christian Doctrine*, Vol. 2, 135.

256 Arrington, *Christian Doctrine*, Vol. 1, 189; Menzies & Horton, *Bible Doctrine*, 83; Marino, "The Origin, Nature, and the Consequences of Sin", 266–270, 278; Luoto, *Pyhien Yhteys*, 257; *Pientä Puhetta Suuresta Jumalasta*, 218, Duffield & Van Cleave, *Foundations of Pentecostal Theology*, 128, 144, 175; Black, *Apostolic Theology*, 127; Vernon Purdy, "Divine Healing", *Systematic Theology*, revised edition, ed. Stanley M. Horton (Springfield, MO: Logion Press, 2010), 502; Pearlman, *Knowing the Doctrines of the Bible*, 76–77.

this theme in detail, but the overall impression of their views of humans as actors is harmonious with the other voices.

The writers are also of a single mind about Adam. He is regarded as a historical character, who was created as good. However, some degrees of his nature and character can be found. William W. Menzies[257] and Stanley M. Horton[258] describe him as holy, but there are still some developmental aspects remaining, which are not specified.[259] The same view of uncompleted perfection can be found from Guy P. Duffield[260] and Nathaniel M. Van Cleave.[261] It is also their explanation for the possibility of the first sin. They write, "Our first parents had holy natures, but they did not yet have holy characters. A holy nature is the result of creation; a holy character is the result of testing in which a choice of good is made, where a choice of evil is possible. A choice of evil results in an evil character."[262] The general view shared among these selected Pentecostal writers embrace the creationist view of the beginning of the universe. Some writers take a more condemning attitude[263] towards the evolutionist view than the others[264], and the rest remain mostly silent concerning the matter. Likewise, while the historicity of the Fall is a shared view, the corruption of human nature and the depravity of humanity creates some differences.

How should the corruption of humanity be interpreted? As the nature of sinners, now "sold to Satan", as Duffield and Van Cleave describe it?[265] Depravity is regarded as corruption and interpreted as a disease, for example, by Menzies and Horton,[266] as well as by Arrington.[267] Valtter Luoto[268] describes a human as spiritually dead with a corrupted moral nature.[269] There are some slight

257 William W. Menzies is an Assemblies of God educator and consultant of missions. He taught at Central Bible College, Evangel University, and Assemblies of God Theological Seminary.

258 Stanley M. Horton was a Professor of Bible and Theology at the Assemblies of God Theological Seminary in Springfield, Missouri.

259 They write, "Adam and Eve were not created all they could become. Although there was a perfection in their creation, it was the perfection of the bud, rather than the flower or the fruit." And later, "In the beginning Adam and Eve were created with real holiness of heart, not mere innocence." Menzies & Horton, *Bible Doctrine*, 84–85.

260 Guy P. Duffield was a pastor and a teacher at Foursquare Church in Los Angeles, California.

261 Nathaniel M. Van Cleave was a preacher and a theologian at Foursquare Church.

262 Duffield & Van Cleave, *Foundations of Pentecostal Theology*, 141.

263 See, for example, Duffield & Van Cleave, *Foundations of Pentecostal Theology*, 122–125; Pearlman, *Knowing the Doctrines of the Bible*, 66–68.

264 See, for example, Menzies & Horton, *Bible Doctrine*, 78–81; Arrington, *Christian Doctrine*, Vol. 1, 157–165.

265 Duffield & Van Cleave, *Foundations of Pentecostal Theology*, 140. Naturally this is not a shared view by others.

266 Menzies & Horton, *Bible Doctrine*, 89.

267 Arrington, *Christian Doctrine*, Vol. 2, 137.

268 Valtter Luoto was a pastor and the editor of the leading Finnish Pentecostal newspaper *Ristin Voitto*.

269 Luoto, *Pyhien Yhteys*, 169, 184.

differences in the views how the corruption and depravity affects the human's ability to do good. Duffield and Van Cleave[270] do not see the possibility for humans; by contrast, Bruce R. Marino[271] and J. Black[272] allow fallen humans beings at least the possibility of apparently good works to fallen human beings. One interesting aspect is that Black writes how the traditional understanding of the Apostolic Church is not Arminian but rather follows the idea of divine monergism in terms of salvation and the function of salvific grace. Black explains the synergism by referring to the Pentecostal connection to Arminian soteriological leanings.[273] Black's view of humanity clearly tends more towards the perspective of utter depravity, compared to that of the others. Despite the Arminian affiliation of the most Pentecostal writers, all agree that humanity is completely unable to initiate any deed to save themselves. The sinful nature, inherited by all, prevents humans from doing anything which would be pleasing to God as a merit for salvation.

The characteristics of the fallen nature in humanity are diversely presented by the Pentecostal writers. Black represents the one end of the spectrum with the view of humans as conceived in sin, born with inherited sinfulness (including original guilt, as the imputed guilt of Adam), and original corruption understood as an utterly depraved sinful nature. This means that every aspect of the human nature has been affected by the corruption. Black writes, "We sin because we are by nature sinners. It is not our sinful actions which make us sinners; rather, our sinful actions, thoughts and attitudes are the fruit of the fact that we are sinners by nature."[274] Marino is situated in line with his views of human depravity, which also affects children. Referring to the Ephesians 2:3 and the nature of human beings, Marino writes. "'Nature', *phusis*, speaks of the fundamental reality or source of a thing. Hence, the very 'stuff' of all people is corrupt. Since the Bible teaches that all adults are corrupt and that like comes from like (Job 14:4; Matt. 7:17–18; Luke 6:43), humans must produce corrupt children."[275] This is interpreted without the inherited guilt, however. Marino writes that children prior to moral accountability are not personally guilty. Marino softens the view even more by writing, "Although infants are considered sinners and therefore liable to hell, this does not mean any are actually sent there."[276] Marino presents

270 Duffield & Van Cleave, *Foundations of Pentecostal Theology*, 175.

271 Bruce R. Marino is Professor in the Theology Department at the University of Valley Forge in Phoenixville, PA. See Marino, "The Origin, Nature, and the Consequences of Sin", 261.

272 Black, *Apostolic Theology*, 128.

273 Black, *Apostolic Theology*, 150. This observation is in line with Black's strong affiliation with Luther's theology in general. Black still holds to the idea of the necessity of humans to repent and be regenerated. Black explains that repentance is a gift from God, not an act of man. See Black, *Apostolic Theology*, 138–152.

274 Black, *Apostolic Theology*, 111–133, especially 126.

275 Marino, "The Origin, Nature, and the Consequences of Sin", 262. Italics original.

276 Marino, "The Origin, Nature, and the Consequences of Sin", 263.

various theological traditions as an explanation to the childhood salvation; without choosing a favourite, he nevertheless highlights the fact that "one may rest assured that the 'Judge of all the earth' does right (Gen. 18:25)."[277]

The other end of the line is held by Luoto, Menzies and Horton. They view depravity as a human inclination to do evil rather than to do good. Children already have this inclination and it is like a disease in a human nature. Menzies and Horton write about the humanity after the fall:

> *Ever after, children brought into this world would be naturally blighted by the inclination to sin. This disease of the human nature, upon a child's reaching the age of moral responsibility, inevitably issues in personal acts of sinning, for which the individual falls under the wrath of God. The effect of Adam's sin on the human race is often called original sin. Original sin, though not itself the reason sinners are condemned by God, consequently leads one into overt personal sin, so that the apostle Paul can say with sadness, "All have sinned and fall short of the glory of God" (Rom. 3:23).*[278]

Pearlman also regards original sin as a tendency or bias to sin, that is, a spiritual and moral handicap, as has been shown already above. Arrington sees original sin as a pollution which nobody is born without. It is simultaneously something inherited and a spiritual condition. Arrington creates a distinction between the sinfulness caused by the original sin and the actual sinful deeds. Humans are responsible for their own acts before God. Arrington writes, "The fact that all have sinned points clearly to the inherent human inclination to sin. But the truth is that we are judged and condemned by our own sin and belief, not just because of original sin".[279] Arrington describes the depravity of human nature, but the human capacity to do good is still real, even if the effects of the sin pervade every part of life. He writes concerning the term "total depravity":

> *At times it has been interpreted to mean that all unsaved people are as bad as they can be. But sinners differ among themselves in degree of goodness and evil. Even the worst sinner may do some good deeds. Nevertheless, some Christians have the attitude that the unsaved can do no good at all and that they are all equally evil. This view is false.*[280]

277 Marino, "The Origin, Nature, and the Consequences of Sin", 263.

278 Menzies & Horton, *Bible Doctrine*, 89.

279 Arrington, *Christian Doctrine*, Vol. 2, 143.

280 Arrington, *Christian Doctrine*, Vol. 2, 146.

These examples show that it is not possible to suggest a distinctively particular teaching of original sin which could be referred to as Pentecostal. The same can be said concerning the transmission of the original sin. All these writers quote or share the main theories of transmission, but these cannot be deduced as something originally or typically Pentecostal. These writers seem to follow the major trajectories found already over the centuries of theological tradition.[281] Before turning to a summary of the historical and Pentecostal writers, a few observations are still due concerning the Pentecostal views regarding Satan and demons.

2.6.2 CLASSICAL PENTECOSTAL VIEWS ON SATAN AND DEMONS

Satan's assumed role in the fall of humans has been commented on already. This diabolic character is seen either directly as a tempter of the first couple, or behind the scenes, represented a a serpent, or referred to as a dragon in the book of Revelation. Mostly the writers have not elaborated on the theme very thoroughly; only Duffield and Van Cleave have written chapters on angelology, demonology and satanology.[282] The Old Testament references to Isaiah and Ezekiel are mentioned by Duffield and Van Cleave, Pearlman,[283] Arrington,[284] Luoto[285] and Marino.[286] Menzies and Horton do not speculate on or refer to Satan's fall, but Satan is a clear actor and present in the Eden narrative nevertheless. Macchia and Black are silent on this matter. Duffield and Van Cleave have made an exception by pondering the differences between the Satanic fall and the Fall of the first humans. Adam and Eve were tempted and they yielded to that temptation, but they are nevertheless responsible for their failure. The difference between the angelic fall and he human fall is based on the origin of the wrong move and the outcome. Duffield and Van Cleave write:

> *The difference between Satan's fall and man's fall is that Satan fell without any external tempter. Sin among angels originated in their own beings; man's sin originated in response to a tempter and temptation from without. Thiessen makes a unique statement: "Had man*

281 The various theories of the transmission of the original sin are not covered in this study.

282 Duffield & Van Cleave, *Foundations of Pentecostal Theology*, Chapter Nine: The Doctrine of Angels – Angelology, 472–488; Demonology, 488–505; Satanology, 505–519.

283 Pearlman, *Knowing the Doctrines of the Bible*, 58.

284 Arrington, *Christian Doctrine*, Vol. 2, 121.

285 Luoto, *Pyhien Yhteys*, 236.

286 Marino, "The Origin, Nature, and the Consequences of Sin", 258–259.

> *fallen without a tempter, he would have originated his own sin, and would have himself become a Satan."*[287]

However, they write about the appearances and roles of Satan elsewhere: "On the first occasion (Gen. 3:1–15), he is seen in the guise of the serpent who tempted Eve and caused the first sin on this earth."[288] This can indicate that the writers have not created a coherent view for themselves concerning the causality of actors in the event. It is a challenge to balance the precise view or opinion for the causally responsible actors in the Fall event.

Duffield and Van Cleave refer to evil angels as created beings who are in service to Satan. They can be called demons because they are apparently the fallen angels. The writers admit that not much is told about their origin in the Scriptures. They nevertheless refer to Isaiah as do other Pentecostal voices. However, they note that they were created as perfect, sinless beings. They also comment that there is only one devil but a multitude of demons. They also recognize familiar spirits as demons. However, they are against the identification of feelings or emotions as spirit beings, (as "the spirit of fear", for example). Instead, there needs to be a clear distinction of the metaphorical term 'spirit' and spirit-beings.[289]

Generally speaking Classical Pentecostal writers have not dedicated time or space to write about demons or demonic possession. These are still assumed to be real and existing, but not necessarily deserving that much attention. Yet, some interesting remarks can be found in the material. Menzies and Horton relate sickness to demons, pointing out that some illnesses can be caused by demons but not all. There is also some elaboration on relationship and dealings between demons and Christians. They write, "It should be noted also that though demons can tempt and harass Christians, they cannot read our minds nor can they possess, inhabit, or 'demonize' any true believer, one indwelt by the Holy Spirit."[290] Vernon L. Purdy agrees with this view, including the relationship between sickness and demons, as well as with possession.[291] Pearlman divides the wicked spirits into two categories; the fallen angels and the demons. He does not attempt to explain the origin of the latter, but rather refers to the mystery of the topic. Instead, he writes more in detail about the demonic possession. Pearlman refers to Dr. Nevius, a missionary in China. A summary of Dr. Nevius quotes reveals that possession is a danger for non-believers, and the symptoms

287 Duffield & Van Cleave, *Foundations of Pentecostal Theology*, 160–161. See Henry Clarence Thiessen, *Introductory Lectures in Systematic Theology* (Grand Rapids, MI: Wm B. Eerdmans Publishing Company, 1949), 248–249.

288 Duffield & Van Cleave, *Foundations of Pentecostal Theology*, 506.

289 Duffield & Van Cleave, *Foundations of Pentecostal Theology*, 472–506.

290 Menzies & Horton, *Bible Doctrine*, 203.

291 Purdy, "Divine Healing", 494–496.

are a strong change in personality, extra-ordinary knowledge and superhuman strength. Pearlman interprets this as a parallel phenomenon to the indwelling of the Holy Spirit in a person, as a new personality introduced into the victim's being, "making him in a sense a new creature".[292] Dr. Nevius seems to have very interesting insights into the demonic personality. He writes, "As regards the demons themselves it appears that they have additional personal reasons. The possession of human bodies seems to afford them a much-desired place of rest and physical gratification."[293] Duffield and Van Cleave write about the same missionary and refer to Pearlman's text as well as Nevius' own.[294] Regarding the potential possession of Christians, they agree with other Classical Pentecostal authors They quote George Canty, "It is wrong to assume that a particular evil in a man's life is the result of demon control. It is more likely that evil was there first, permitting the entry of Satanic power."[295] Therefore, there ithe assumption of a Christian character in the tradition of the Holiness movement; it is not possible to be a Christian and have evil heavily residing in one's heart.

Many writers refer at some point to the principalities and powers but Luoto has an interesting interpretation by referring those to be both good and evil forces.[296] Macchia develops a view that is closer to the of Amos Yong presented in this study. Macchia refers to the human responsibility for individual and social problems, and the tension between human and diabolic forces. He also points to the Scriptures, which refer to the "ruler of the kingdom of the air", who works through the disobedient people. Macchia writes, "This does not mean that all disobedience to God is a response to direct demonic temptation. But it does mean that the kingdom of darkness is served, and its purposes are accomplished through human disobedience."[297] Macchia advocates a holistic approach to the problems of the world by recommending the church to be open to "modern medical, psychiatric, and sociological insights in one's effort to represent a healing and liberating force in the world".[298] Macchia also strongly promotes

292 Pearlman, *Knowing the Doctrines of the Bible*, 63–64.

293 Pearlman quotes Dr Nevius in *Knowing the Doctrines of the Bible*, 64.

294 See John L. Nevius, *Demon Possession and Allied Themes: Being an Inductive Study of Phenomena of our Own Times* (Chicago: Fleming H. Revell Company, 1896). Nevius reflects on his own experiences with demonic possession and on recorded cases through the Scriptures and various theories, including evolution theory and pathological and psychological theories..

295 George Canty, *Pentecostal Doctrine*, ed. Rev. Percy Brewster (Cheltenham, UK: Grenehurst Publishers, 1976), 252–257. Quoted in Duffield & Van Cleave, *Foundations of Pentecostal Theology*, 472–506.

296 Luoto, *Pyhien Yhteys*, 215.

297 Macchia, "Repudiating the Enemy: Satan and Demons", 204.

298 Macchia, "Repudiating the Enemy: Satan and Demons", 204.

the human responsibility by writing, "One dare not label all problems as demonic and advocate the illusion that they may all be solved by casting out demons!"[299]

Position papers of General Council of the Assemblies of God address the question "Can born-again believers be demon possessed?" Published in 1972, and again in 1996, this paper first creates a distinction between the terms 'devil' and 'demons'. The devil is an appropriate name only for Satan. However, the devil works through demons, which are scattered in various places all over the earth. Satan is a created being, a finite spirit, and he is not omnipresent. Demons and the devil working through them are still as active today as they were during the ministry of Jesus on earth. Regarding the possession, the message is clear: a genuine Christian cannot be possessed or indwelt by a demon. This argument is built by a few missionary experiences, but more strongly with the biblical evidence and scriptural explanations. It deals with the demonization related to sickness and emotional states or other emotional phenomena with people. It shows the difference between the spirit as a disposition of a person and an independent spirit-being. Therefore, for example, the spirit of lust refers to "the sins of the disposition or lusts of the flesh (Galatians 6), and not demons".[300]

One last note about the final destination of demonic forces. Eschatology is not generally included in this study, but Amos Yong has touched on the theme in his writings. Therefore, a quick summary of the used material is useful in order to view Yong's theology in comparison to other Pentecostal voices. One aspect of eschatology on which nearly all the studied Pentecostal authors have commented, is the antichrist. It was not selected as something to be commented on for the major part of this chapter, but it is an interesting detail regarding the Pentecostal tradition. These Classical Pentecostal writers have precise opinions about the end of the time, the Rapture and tribulations. Luoto is an exception here. However, these are not commented on. For this study, the interest is to observe how the antichrist is interpreted ontologically and what will happen to the demons in the end.

Arrington writes about the antichrist as the "Man of Sin", "a preeminent embodiment of evil"[301] who is filled with all unrighteousness, and functions with satanic power. It is not clear whether this person is possessed or otherwise just a genuinely evil person. However, Arrington compares him to Judas, who was a human. There is "a mystery of iniquity"; Arrington refers to the Rev. 13:1

299 Macchia, "Repudiating the Enemy: Satan and Demons", 204.

300 "Can born-again believers be demon possessed?", General Council of the Assemblies of God. Position Papers (Springfield, MO: Gospel Publishing House, [1972] 1996). https://static1.squarespace.com/static/57982559be6594e06f6f1dbd/t/57e06e188419c25a7183dfec/1474326040775/pp_4176_possessed.pdf, accessed 28 December 2018.

301 French L. Arrington, *Christian Doctrine. A Pentecostal Perspective*. Vol. 3. (Cleveland: Pathway Press, 1994), 243.

for his name, "a beast rising up out of the sea".[302] Eventually, "the trinity of evil" – Satan, the Beast and False Prophet, and their armies – are destroyed through fire from the heaven and "will be tormented day and night forever and ever (Rev. 20:10)".[303] Menzies and Horton interpret that the antichrist is a real person, who places himself in the place of Christ, not against Christ, claiming to be Christ. He is an embodiment of lawlessness and will end up in the fiery lake, together with Satan and his followers, and the Beast and the False Prophet. Menzies and Horton write how there are evil spirits coming out of them. (cf. Rev. 12:13).[304] But the manner of this emergence is not elaborated, nor is how it would be possible for them to create any beings, whether they were only carrying spirits, or whether they were possessed by these spirits. Also, the ontological nature of these characters is not elaborated on. Duffield and Van Cleave write about the spirit of the antichrist which has functioned over the generations, but there will be still one who will be against Christ. This will be from the seed of Satan, because in the Fall narrative the seed of woman is against the seed of the serpent. However, they also write that this spirit of the antichrist "will continue to possess any vehicle yielded to Satan".[305] This spirit can be embodied, and it will be in the Beast, and it has influenced leaders in the history, such as Nero, Napoleon, Kaiser Wilhelm, Mussolini, Hitler, Stalin, etc. These were motivated by this spirit, but the main one is yet to come.[306] Horton thinks that the antichrist is a man, a leader of armies gathered by Satan.[307] Pearlman writes about him as something which "will arise from the old world (Rev. 13:1) and become a ruler over a resurrected Roman empire achieving world dominion".[308] As a conclusion of the observations from these writers, it can be stated that there is no redemption or repentance available to these forces or characters regardless of their ontological status. Another remark is that the fluctuation between figurative, metaphorical and realistic rhetoric demands attention from the reader. It is not always possible to be sure, whether a writer refers to real characters or is the apocalyptic style used to illustrates something which is still a mystery. However, the doom of these diabolic figures was definite.

This serves as a concluding statement to the presentation of the Classical Pentecostal views on the demonic realm. This question has gained attention

302 Arrington, *Christian Doctrine*, 243.

303 Arrington, *Christian Doctrine*, 243–244, 248.

304 Menzies & Horton, *Bible Doctrine*, 220, 230, 233, 248–249.

305 Duffield & Van Cleave, *Foundations of Pentecostal Theology*, 547.

306 Duffield & Van Cleave, *Foundations of Pentecostal Theology*, 547.

307 Stanley M. Horton, "The Last Things", *Systematic Theology*, revised edition, ed. Stanley M. Horton (Springfield, MO: Logion Press, 2010), 628–629.

308 Pearlman, *Knowing the Doctrines of the Bible*, 266.

from the two main voices, Yong and Onyinah, because of the teaching of Neo-charismatic Christianity, which have influenced Pentecostalism globally.

2.7 SOME FURTHER REMARKS

Modern theology from the nineteenth century onwards challenged the traditional doctrines of sin, and especially the formulation of the original sin in the Western tradition, and demonology and the teaching concerning the Satan. The development of sciences, and especially the theory of evolution by Darwin, challenged the historicity of Adam and Eve, which placed the imputation of inherited guilt in a strange and obscure light. The rise of humanistic paradigms engendered an ethical objection against the fairness of God in holding people responsible for the deed of their forefathers.[309] The collapse of premodern beliefs in the spiritual world dismantled the demonic realm. Pentecostal beliefs have not been affected by these tendencies in a reductive sense, but they have faced the change in the societies of the West and Global North nevertheless.

The historical survey above shows the variations of interpretation concerning sin and sinfulness. The ponderings of the era of the Church Fathers produced two traditions recognized in East and West. Veli-Matti Kärkkäinen notes how there are differences between the Eastern and Western traditions on how sin is situated, what the role of concupiscence is, and how freedom of the will should be understood. The Protestant era seems to have deepened the rift between the East and West.[310] Pentecostal ideas drifts interestingly in between these traditions, without fixed arguments or positions. As it has been shown above, Pentecostals have not been interested in elaborating in detail on the philosophical argumentation concerning the relationships of concupiscence, sin, guilt and deeds. However, the universal nature of sinful humanity is adopted without a question. The two main focuses of this study, Amos Yong and Opoku Onyinah, started to develop their views from the observations of their contexts while holding these traditions as a starting point in various ways. Now it is time to turn to their voices.

309 See a highly useful presentation of the development and the elaboration of the theme original sin from Veli-Matti Kärkkäinen, *Creation and Humanity,* 387, and chapter 15.

310 Kärkkäinen, *Creation and Humanity*, 389–396.

3 AMOS YONG'S THEOLOGY OF SIN AND EVIL

3.1 INTRODUCTION

The first of the two main voices to be presented in this study is that of a professor and highly distinguished scholar, Amos Yong. He is an Asian-American Pentecostal theologian and Director of the Center for Missiological Research and Professor of Theology and Mission at Fuller Theological Seminary. His Ph.D. from Boston University is in religion and theology, and he also has a B.A. from Bethany College, an M.A. from Western Evangelical Seminary, and an M.A. from Portland State University. He is a co-editor of many journals,[311] and he is a licensed minister in the Assemblies of God. Yong was born in Malaysia and immigrated to the United States at a young age.

Amos Yong has written many books and his theology has been studied from multiple perspectives.[312] This study concentrates on his theology of the sin and the Fall, from the perspective of theological anthropology, and cosmological evil, especially from a metaphysical perspective, including the question of demons. The sources used for this study are books published by Amos Yong. The method of selecting texts suitable for this exercise is primarily based on the elaboration of the theme of sin, theological anthropology in relation to sin, and cosmological evil; secondarily, it addresses the philosophical and hermeneutical framework utilized by Yong.

Yong writes that "our understanding of the image of God is interwoven at least part with what we think sin is".[313] Yong notes, that the theological anthropology is affected by the hamartiology, and vice versa. Yong approaches the theme of sin from the human perspective. His theological anthropology, in turn, has been observed and perceived through the lenses of science, pneumatology and the theology of disability. The last seemingly narrowing constraint is widened to encompass the whole humanity.[314] Pneumatology and the science-theology

311 Yong serves in the following monograph series: Pentecostal Manifestos (Eerdmans); Studies in Religion, Theology and Disability (Baylor); CHARIS: Christianity & Renewal – Interdisciplinary Studies (Palgrave Macmillan); Missiological Engagements (IVP Academic); and Mission in Global Community (Baker Academic). http://www.bu.edu/cgcm/2013/02/07/alum-profile-amos-yong-ph-d-1999/, accessed 30 August 2018.

312 See, for example, Wolfgang Vondey and Martin Mittelstadt (eds), The Theology of Amos Yong and the New Face of Pentecostal Scholarship: Passion for the Spirit, Global Pentecostal and Charismatic Studies 14 (Leiden & Boston: Brill, 2013).

313 Amos Yong, Renewing Christian Theology: Systematics for a Global Christianity (Waco, TX: Baylor University Press, 2014), 272.

314 Amos Yong, Theology and Down Syndrome: Reimagining Disability in Late Modernity (Waco, TX: Baylor University Press, 2007), 191.

framework provide the field of conversation. Therefore, to understand Yong's approach to the themes of sin and evil, it is necessary to provide insights into his theological hermeneutics and method before the elaboration of the actual theme.

3.2 YONG'S THEOLOGICAL HERMENEUTICS AND METHOD

Yong has provided his readers with a thorough explication of his theological hermeneutics and method. It is presented in his book *Spirit – Word – Community,*[315] and it is elaborated further in several other publications. [316] Yong's method works on both biblical and philosophical grounds. This means that the scriptures play a significant role, but the hermeneutics are not limited to the exegetical exercises. His method, which he has named the "pneumatological imagination", provides a window to understand his theological process on a theoretical level. Yong describes the meaning of this term as "a way of seeing God, self and world that is inspired by the Pentecostal-charismatic experience of the Spirit".[317] Yong does not offer closed-ended solutions to all theological problems with his theological scheme but rather proposes a hermeneutical system that engages "the particularities and differences which underwrite the beliefs and practices of the wide variety of Christian communities…"[318]. Yong has since covered a respectable range of theological topics in his publications.[319]

Yong specifies three different hermeneutical sectors: biblical, canonical and spiritual. He claims that his method belongs to a pointedly theological hermeneutical sphere, in which the focus is explicitly on hermeneutics of the

315 Amos Yong, *Spirit–Word–Community: Theological Hermeneutics in Trinitarian Perspective* (Eugene, OR: Wipf & Stock Publishers, 2002).

316 Yong offers detailed explanations for his hermeneutical method especially in *Spirit–Word–Community*, and he clarifies its pneumatological and epistemological grounds in *Discerning the Spirit(s): A Pentecostal-Charismatic Contribution to Christian Theology of Religions*, Journal of Pentecostal Theology, Supplement Series 20 (Sheffield: Sheffield Academic Press Ltd, 2000); *Beyond the Impasse: Toward a Pneumatological Theology of Religion* (Grand Rapids, MI: Baker Academic, 2003); and *Dialogical Spirit: Christian Reason and Theological Method in the Third Millennium* (Eugene, OR: Wipf & Stock Publishers, 2014). The other publications used in this study provide additional examples of the method. L. William Oliverio, Jr has provided a summary of the method in *Theological Hermeneutics in the Classical Pentecostal Tradition: A Typological Account* (Leiden and Boston: Brill, 2012), 232–247. Matthias Wenk has written a review of Spirit–Word–Community; see Matthias Wenk, "Book review. Amos Yong's *Spirit–Word–Community*. Theological Hermeneutics in Trinitarian Perspective," *Journal of the European Pentecostal Theological Association*, Vol XXIV (JEPTA, 2004): 125–126.

317 Yong 2000, 102. Yong gives credit to Professor Lucien Richard for coining this phrase and explains how this term is derived and developed from the notions of David Tracy's "analogical imagination" and Donald Gelpi's "foundational pneumatology". Yong, *Spirit–Word–Community*, 102, fn. 6.

318 Yong, *Spirit – Word – Community*, 2.

319 Especially his trilogy of publications *The Missiological Spirit* (2014), *The Dialogical Spirit* (2014) and *The Hermeneutical Spirit* (2017), together with one of his latest books, *The Kerygmatic Spirit* (2018), provides a selection of topics treated by Yong in his interpretative style.

divine. Yong desires to include God in the process in a very intentional way. However, this means acknowledging human experience and agency as valid characteristics in the interpretation of the scriptures and traditions.[320] Yong writes: "I submit that a robustly theological hermeneutic is one that aims at interpreting the totality of human experience – and that includes God and God's relationship with human selves and the world as a whole – from a perspective that is specifically and explicitly informed by faith."[321] The role of experience is notable in the philosophical sphere as well as an interpretative tool.

L. William Oliverio, Jr. and Matthias Wenk have provided reviews and summaries for Yong's book *Spirit–Word–Community*. These will provide a solid analysis from a philosophical and analytical perspective, and they are helpful and informative way to get introduced to this Yong's lengthy and laborious book.[322] Oliverio has also covered Yong's method in his monograph.[323] Since these are readily available, I present Yong's method only from the perspective that is useful for this study.

Yong presents elaborations of the similarities and overlapping functions of the theological hermeneutic and theological method. Per Yong, the former concerns the activity of interpretation, while the latter is about how to do theology. Yong notes how both are involved within each other. One pressing question for Yong is to define, what theology is. Yong separates two aspects, a human experience and reflection of that which has been experienced. Where theology is concerned, the subject concerns the following themes. First, the totality of God and God's relationship to human selves and the world is understood from the perspective of faith.[324] As already noted, the role of experience can be found within the act of theologizing and on a theoretical level. This aspect, the role of human experience, is perceptible throughout the spectrum of Yong's system. However, this does not reduce his stance to remain merely on the human level and perspective. Yong states that his theology assumes that God is real, and the creator and sustainer of this world, but just as importantly it maintains that humans can perceive and experience this God.[325]

320 Yong, *Spirit–Word–Community*, 2–6, 219.

321 Yong, *Spirit–Word–Community*, 6.

322 L. William Oliverio, Jr, "An Interpretative Review essay on Amos Yong's Spirit–Word–Community: Theological Hermeneutics in Trinitarian Perspective," *Journal of Pentecostal Theology 18*. (Brill, 2009), 301–311. Matthias Wenk, "Book review. Amos Yong's Spirit–Word–Community", 125–126. Wenk presents especially the composition of relationality, rationality and dynamism, which is essential to understand the threefold structure of different aspects of interpretation.

323 Oliverio, *Theological Hermeneutics in the Classical Pentecostal Tradition,* 232–247.

324 Yong, *Spirit–Word–Community*, 2–3.

325 Yong, *Spirit–Word–Community*, 2–3.

Secondly, Yong creates a platform to help his readers to understand his view of the theological hermeneutic. Theological hermeneutics differs from the biblical and canonical hermeneutics. Yong argues that theological interpretation is not limited to scripture, as is the case in biblical hermeneutics, where scriptural exegesis is a necessary element. As far as canonical hermeneutics is concerned, the interpretation by the church is important and applied. However, Yong's goal is not to comment on any principles of biblical interpretation, or to develop a theory of textual or canonical interpretation. The scope is larger and aims to offer constructive proposals for the ecumenical audience of theological academia. Theological hermeneutics is also distinct from spiritual hermeneutics, which, according to Yong, should be understood as the hermeneutics of a spiritual life, namely, how to live as a spiritual being. Spiritual hermeneutics are still vital and needed, and as Yong writes, "robust theological hermeneutics includes a penetrating spiritual hermeneutic, and developing the latter is crucial for the theological task".[326] Through this concept, Yong not only points to the objects of any interpretative acts, but rather, he shows how the interpreter and the world itself needs to be considered. Therefore, the texts, the signs of various sorts and the importance of experiences and events in the world are all relevant, and it is necessary to include them in the process. Therefore, there are three "worlds": the world of the texts, the reader's world and God's world. Yong defines his view of theological hermeneutic as an activity proceeding from the perspective of faith towards the hermeneutics of reality. In the end, Yong brings the theological hermeneutics and the theological method close to each other.[327]

Yong offers reflections of his method and compares it to the triad of methodologies proposed for example, by Kevin Vanhoozer.[328] Yong gently criticizes Vanhoozer's methodologies as limited only to the text-author-reader realm. The missing aspect is the context in which the interpretation happens. Yong's proposal is to include this by adding the role of community and the contextuality of theological reflection.[329] The communal aspect can be read as corresponding with culture as context from the reader's perspective, but it can likewise be understood as the community of scholars within which Yong develops his theological ideas and constructions. But how much Yong allows the community of Pentecostal believers to influence his thinking is a harder question, and it is not possible to answer it in this study. The reception of Yong's theology among Pentecostals needs to be measured by other disciplines and inquiries.

326 Yong, *Spirit–Word–Community*, 4.

327 Yong, *Spirit–Word–Community*, 6–7

328 Yong refers to Kevin Vanhoozer, *Is There a Meaning in This Text? The Bible, the Reader and the Morality of Literary Knowledge* (Grand Rapids, MI: Zondervan, 1998). Yong, *Spirit–Word–Community*, 10.

329 Yong, *Spirit – Word – Community*, 10-11.

Yong also uses other conversation partners in his elaboration of methodology: for example, Stanley Grenz and John Franke[330]. They have the contextuality in their methodological system, but Yong aims to correct their version with the emphasis on Pneumatology. There is one practical question for Yong, which relates to the pneumatology, that is, the role of the Holy Spirit and the Pentecostal ethos which are somehow generalized. The question is, if the community of interpreters claims to act in a way inspired by the Holy Spirit, what gives them right to say or assume that? This is critical, if the community disagrees with another Christian community and their theological interpretations and convictions. Yong quietly points to the exclusive tendencies present in many Pentecostal communities, even if he does not underline this. Yet, again the role of human experience and its potential fallibility are crucial. These notions, experience and fallibility, are central in Yong's system. Regardless of the fact that Pentecostalism is not particularly pro-ecumenical movement,[331] Yong's aim to build ecumenical understanding and theology is evident in his convictions and in his theological enterprise.

Yong's corrective move in theological methodology is thus targeted to break any dualistic method, which does not take seriously either the world as a relevant aspect, or the role of the Spirit.[332]

Yong writes:

330 Yong refers to Stanley Grenz and John Franke, *Beyond Foundationalism: Shaping Theology in a Postmodern Context* (Louisville, Ky: Westminster John Knox Press, 2001). Yong, *Spirit – Word – Community*, 11.

331 Daniel Buda writes about the problematic relations of the ecumenical movement and Pentecostals: "The hostile attitude of some Pentecostals vis-a-vis the ecumenism of historical churches determines a mixed and therefore confused attitude of the latter: on the one hand, they would like to see the Pentecostal churches excluded from the ecumenical movement and especially from ecumenical institutions; on the other hand, however, most realize that Pentecostalism as a Christian family or movement can no longer be ignored as a reality of global Christianity. It would therefore be better to collaborate with Pentecostal churches and have them part of ecumenical organizations than to be in permanent competition with them." Daniel Buda, "The World Council of Churches' Relationships with Pentecostalism: A Brief Historical Survey and Some Recent Perspectives on Membership Matters", *International Review of Missions*, Vol. 107, No. 1 (June 2018): 84–85, https://onlinelibrary.wiley.com/doi/pdf/10.1111/irom.12210, accessed 5 December 2018. This attitude within the Pentecostal movement toward ecumenical institution can be compared to ecumenical relations in general. Therefore, Yong's aim to participate in ecumenical theological academia can be potentially injurious to his acceptance among the Pentecostal laity. However, it is a necessary and welcome move within Pentecostal academia.

332 Yong presents short insights and comments for methodologies from Gordon Kaufman, *An Essay on Theological Method*, 3rd ed. (Atlanta: Scholars Press: 1995), 51–86; Paul Tillich, revised by David Tracy, *Blessed Rage for Order: The New Pluralism in Theology* (New York: Seabury Press, 1975) and *The Analogical Imagination: Christian Theology and the Culture of Pluralism* (New York: Crossroad, 1981); John Clayton, *The Concept of Correlation: Paul Tillich and the Possibility of a Mediating Theology*, Theologische Bibliothek Töpelmann 37 (New York: Walter de Gruyter, 1980); Pan-Chiu Lai, *Towards a Trinitarian Theology of Religions: A Study in Paul Tillich's Thought*. (Kampen, Netherlands: Kok, 1994); Wolfhart Pannenberg, developed by F. LeRon Shults, *The Postfoundationalist Task of Theology of Theology: Wolfhart Pannenberg and the New Theological Rationality* (Grand Rapids, MI: Eerdmans, 1999); James Loder, *The Logic of Spirit: Human Development in Theological Perspective* (San Francisco: Jossey-Bass Publisher, 1998), 30–31; John Mueller, *What are They Saying about Theological Method?* (New York: Paulist Press, 1984); Yong, *Spirit–Word–Community*, 12–13.

> *The stage is therefore set for a more robustly mediating theology to emerge, one that not only truly correlates religion and culture such that both religion and culture asks questions even while both provide answers, but also that dynamically motivates the ongoing engagement between religion and culture such that the provisionality of all questions and answers are embraced. Central to the argument in this book is that a pneumatological starting point reconfigures altogether the methodological problematic framed by dialectic precisely because it opens up toward a trinitarian conception.*[333]

Yong proposes a trialectical method in which the relationality between the Spirit, Word and Community is the key to avoid the limitations of any dialectical approach. Yong underlines that the interplay between these three – Spirit, Word and Community – forms the engine for the theological hermeneutics. Yong approaches this trialecticism from theological, philosophical and hermeneutical perspectives. Yong's method is complex and will not be presented here in its entirety. Instead, the sections which are relevant for this study will be brought to the fore. This is necessary in order to understand the constructions of the theology of sin and evil at the theoretical level. Yong provides a reader with an explication of his method, and it can be found useful to view his theology through that lens. Therefore, I have selected to use his hermeneutical method of pneumatological imagination as a key, especially to observe the philosophical and the science-theology framework in the construction of the themes of sin and evil. Before turning to these themes, Yong's method of pneumatological imagination is thus introduced in more detail.

3.2.1 PNEUMATOLOGICAL IMAGINATION

Yong presents a scene for an act of interpretation where the most essential platform for it, and thus the arena for the whole hermeneutical enterprise, is the trinitarian composition and a mutual conversation of Spirit, Word and Community. This is kept moving and energized by the presence and experience of Spirit and the insights of pneumatology. All interpretation, as an act itself, happens inside this perichoretic entity, whose formation is based on the co-agency of divine and human actors. Yong approaches this trialogue through three lenses, which clarify three different aspects of this first-mentioned triad as Spirit, Word and Community (S – W – C):[334] 1) Relationality, 2) Rationality, and

333 Yong, *Spirit–Word–Community*, 13–14.

334 Yong uses the words 'Spirit' and 'Word' with their obvious meanings in Christian theology but the word 'Community' indicates first the Father, as the "aboriginal source of which Word and Spirit are the two hands…" Yong, *Spirit–Word–Community*, 16–17. The Father provides and symbolizes the divine community,

3) Dynamism.[335] These aspects[336] reflect the features of what happens, what informs and what energizes the interpretation. However, the relationality is especially used also with a metaphysical connotation, which is important for this study.

Another fundamental layer in this method is a selection of categories which are utilized to specify the focus of interpretation. These categories function as tools of interpretation, and they can be grouped in three different domains. The first group contains theological tools, and the most dominant one being pneumatology, but likewise important ones are ontology and metaphysics, and the theological anthropology as relevant categories for this study. The second group contains epistemology, semiotics and ethics. The third group includes more specifically hermeneutical and methodological considerations. Each of these three domains can be – and is – used to analyse these above-mentioned three aspects of the triad (S – W – C). Therefore, this matrix, as a whole, contains the following: 1) Triad: S – W – C, 2) Aspects: relationality, rationality and dynamism, and 3) Hermeneutical categories as tools. These provide perspectives to understand the act and outcome of interpretation. The motion, the hermeneutical spiral,[337] still happens inside the triad, but it can be seen through these aspects as levels and aided by these tools.[338] The importance of the various structural forms illustrated through this matrix is to understand the roles of ontology and metaphysics, as well as the theological anthropology in the theological system created by Yong. It also offers a window onto understand the architectural design of his thinking. It is structured but remains relational; all aspects and categories are linked to each other. Therefore, while the cosmological speculations are built upon the

but equally "Community symbolizes the communal contexts of hermeneutical inquiry, interpretation and discernment. At this theological level, Community refers to the believing faithful." This community embraces three levels: 1) the immediate community of faith as a local church, churches or denominations; 2) the Christian community, the Catholic Church, the communion of Orthodox churches; 3) the historic Christian tradition as a whole. Yong, *Spirit–Word–Community*, 16–17. Oliverio interprets these three – Spirit, Word and Community – also with the terms 'subjectivity', 'objectivity' and 'contextuality'. Oliverio, *Theological Hermeneutics in the Classical Pentecostal Tradition*, 235. Oliverio seems to view the interpreter as a singular character. However, Yong underlines that the interpreter can be either singular or the community and there is and should be a fluid and dynamic continuity in the motion between those two. Yong Spirit–Word–Community, 16–17. The point of this is the fluidity of the "Community" concept used by Yong. It reflects either people in general or the more educated people needed for theological reflection. Therefore, it seems to be epistemologically important regarding the level of interpretation and reflection. Therefore, the Community moves either towards the Word, if it is linked with more theological reflection, or towards Spirit, if it refers to common people, the work of the Spirit among the church community, and the reflection and interpretation happening on that level.

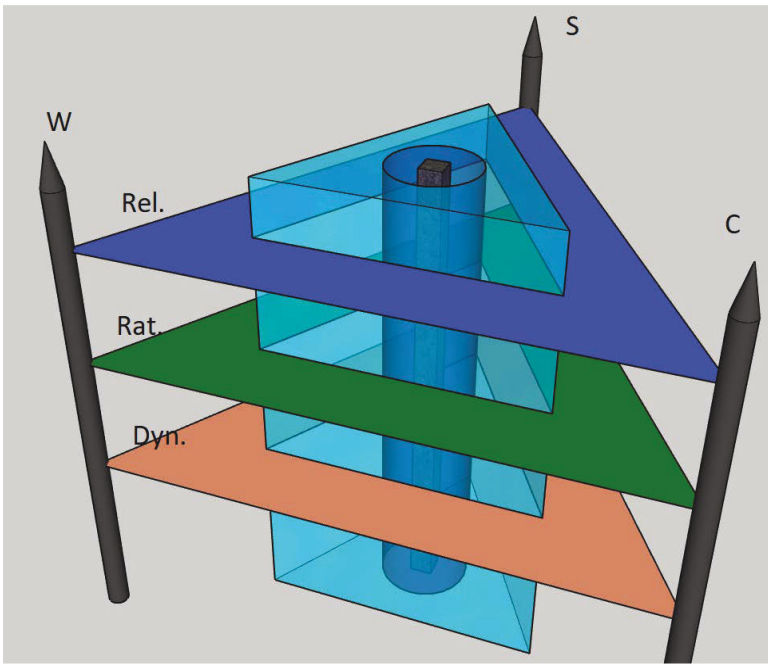
335 Yong, *Spirit–Word–Community*, 6–8, 14. Wenk, "Book review. Amos Yong's Spirit–Word–Community", 125.

336 The term 'aspect' is chosen only in this study to distinguish this layer in Yong's matrix; it is not found in other sources. This helps to differentiate these three aspects from the tools, which are explained below.

337 Yong, *Spirit–Word–Community*, 23–25, 69, 77, 115, 118, 219–220, 238, 267, 302, 316.

338 Yong, *Spirit–Word–Community*, 238–239, 286–289. Oliverio, *Theological Hermeneutics in the Classical Pentecostal Tradition*, 234, 245.

foundations of these fields mentioned above, it can be viewed in relation to the other fields. Thus, it is useful to observe these categories, aspects and tools separately while recognizing their hierarchical relation to each other and keeping in mind the vision of the system. More precisely, these theological categories, or tools, are intertwined within the relationality and rationality. Therefore, the aspects and tools need to be viewed separately before turning to the actual theme of this study.



Picture 1.

The architectural design of Yong's hermeneutical system of pneumatological imagination, a visual explanation and how the studied themes of metaphysics, theological anthropology and demonology through the emergentist theory are related to each other.

W (Word), S (Spirit), C (Community), comprise the triad which withholds the act of interpretation together and embraces it.

The layers are Rel. (Relationality), Rat. (Rationality), Dyn. (Dynamism)
Triangular prism: pneumatology, metaphysics and ontology (Process theology)
Cylinder: theological anthropology
Rectangular prism: understanding of demons through emergentist theory related to the theological anthropology

3.2.2 RELATIONALITY, RATIONALITY AND DYNAMISM

Relationality, as well as the other two aspects, can be approached through all three actors of this triad (S – W – C). Yong uses the roles of Spirit and Word in incarnation and creation as a pathway to portray the relational aspect of reality and has selected Irenaeus as one of his orthodox voices.[339]

First, Yong presents the writings of Irenaeus and how the Word and the Wisdom are present in creation. The Word represents logic, because God is rational, and gives "body and substance" to the creation but Spirit in turn "disposes and shapes the variety of powers".[340] Secondly, Yong points out how the "two hand" metaphor secured the doctrine of God and the Trinity from Gnosticism associated either through the Greek concept of emanation or gnostic emphasis on the absolute transcendence of God. Yong returns back to Christ and Pentecost and writes: "Thus in the incarnation and at Pentecost, God has not only revealed himself as radically immanent in the world, but in the process has also demonstrated that materiality is not impure and contaminated as asserted by gnostic dualism."[341] This notion of reality is essential to understand Yong's view of reality as a created order. The neutrality of the matter is a key to understand the nature of the creation process in general, and its relation to the Fall as a metaphorical narrative. Thirdly, Yong explains the roles of Spirit and Word in creation and redemption. These roles are essential not only as an activity as such but as ontological statements as well. Yong provides a trinitarian view where neither Spirit nor Word are subordinate to the Father according to their role and relevance in creation and redemption.[342] Yong not only stresses the active side of Trinity but also intratrinitarian egalitarianism as a gateway to emphasize the relationality. Yong leaves Irenaeus at this point and follows other Greek and Latin patristic fathers to reach the essential notion of perichoretic vision inside the Trinity.[343] The importance of this strongly trinitarian theological

339 Yong, *Spirit–Word–Community*, 50–56, 84–91. Wenk, "Book review. Amos Yong's Spirit–Word–Community", 125. Yong writes that the traditional understanding of the "two hand" metaphor is in the order of Word and Spirit. The Son is through the scriptural references related to the right hand, and it symbolizes strength and salvation. However, Yong has changed the order and places Spirit first to bring attention to the importance of the pneumatological perspective. Yong presents the tradition by starting with Irenaeus, who saw creation as the handiwork of God and the human as moulded by His two hands. This same notion was retrieved by the Reformers. Another important aspect for Yong is the divine activity of the both hands in creation. This is important in turn for the process philosophy connection. Yong, *Spirit–Word–Community*, 50–52.

340 Yong, *Spirit–Word–Community*, 51. Yong quotes Irenaeus, *Demonstration of the Apostolic Preaching* 5, which is quoted in Denis Minns, OP, *Irenaeus* (Washington, D.C.: Georgetown University Press, 1994), 50.

341 Yong, *Spirit–Word–Community*, 52.

342 "…without his hands, the Father is impotent and therefore neither creator not divine; but it is precisely in and through the work of his two hands that the divinity of the Father is established as both creator and redeemer." Yong *Spirit–Word–Community*, 52.

343 The list of patristic fathers that Yong mentions includes: Athanasius of Alexandria, three Cappadocian fathers, Hilary, bishop of Poitiers, Augustine and John of Damascus. Yong *Spirit–Word–Community*, 53–56. This theme was also elaborated in Yong, *Discerning the Spirit(s)*, 68–69. Oliverio, *Theological Hermeneutics in the Classical Pentecostal Tradition*, 241.

stance becomes later evident through Yong's elaboration of process theology. This will be presented below.

There are both separate and overlapping features in these two aspects, relationality and rationality. First, relationality serves as a platform to define the possibilities of human engagement with God as transcendent. Yong confirms that "the Spirit is the ontological prerequisite for human experience and it is precisely this fact that creates the possibility for self-transcendence".[344] In other words, Yong underlines that a human being cannot see or understand God – whether Spirit, Word or the Trinity – without the presence of the Spirit within. Yong presents biblical evidence for this from both the Old and New Testament settings[345] and continues: "Our encounter with that which is 'beyond' us remains beyond us in a real sense, but is also internalized insofar as what is encountered is truly engaged."[346] This notion of engaging divinity is not only relevant in the experiential realm, it is very much so in the cognitive and epistemological sense as well, and forms qualitative boundaries for the act of interpretation. Per Yong, human imagination and freedom are always dependent on and related to the Spirit of God. Therefore, all knowing is an act, which happens in the Spirit; accordingly, interpretation should be understood as a charismatic or graced activity.[347] Here the relationality serves as an explanatory feature for the aspect of rationality. Therefore, Yong uses these aspects, relationality and rationality, simultaneously as parallel as well as overlapping, and in causal roles. This simultaneous fluctuation of relations and roles in interpretation is perhaps one reason why he has chosen to use perichoresis and triadic forms to illustrate his hermeneutical vision.

To be viewed from another perspective, relationality is first a formative aspect for the reality, also at the metaphysical level, as Yong wants to present it, and it is a necessary condition to enable the act of interpretation regarding the above-mentioned charismatic prerequisites. But simultaneously, relationality serves as a category for biblical pneumatology and trinitarian theology, as presented above. To move beyond biblical narratives or strict trinitarian conversation, Yong uses relationality as a category in transition from ontology and metaphysics to epistemology, semiotics and interpretation as acts and motions in a hermeneutical spiral. This illustrates the multileveled system of his hermeneutical model. Relationality is an aspect to consider, but likewise it serves as a category to

344 Yong, *Spirit–Word–Community*, 228.

345 Ps. 139:5–18, Acts 7:55; 17:28, 1 Cor. 2:9. Yong, *Spirit–Word–Community*, 228–229.

346 Yong, *Spirit–Word–Community*, 228.

347 Yong, *Spirit–Word–Community*, 228–229. Oliverio, *Theological Hermeneutics in the Classical Pentecostal Tradition*, 240–241.

move beyond. These levels and categories are flexible and clearly chosen to serve the way forward in the process of Yong's constructive theology.

Secondly, rationality is a fundamental aspect in a pneumatological sense. Yong claims that "the Spirit is on the one hand, the source of rationality and, on the other, the mediator or communicator of rationality".[348] Rationality does not mean the same as Enlightenment rationalism, but rather "the fundamental notion of intelligibility itself".[349] Yong defends this insight with connections of *ruach* and the wisdom of God found in the Old Testament. The New Testament provides a source for a relationship between Spirit and wisdom in the context of Christology, and here Yong uses especially the Gospel writers, together with Paul.[350] The main argument returns to the above-mentioned need of the Spirit for understanding the Scriptures and divine experiences (for example, spiritual and charismatic gifts), along with the assertion of the divine inspiration of the scriptures.[351]

Yong utilizes Irenaeus and perichoretic views in his aspect of relationality, as shown above. Yong adds into this setting Augustine's idea of Spirit as the mutual love of Father and Son to further explore the aspect of rationality.[352] Spirit and pneumatology are both soteriological and eschatological links to understand the reversal of the Fall of Adam. The Son is sent by the Father but it is the Spirit that applies the salvation to the believer and carries him or her towards the eschaton. Yong points to the Augustine's notion of the experience of salvation, which is freely given by God and realized in the human soul. The importance is laid on Augustine's anthropological and psychological reflections, human selfhood constituted by memory, understanding and will, but joined with Irenaeus' perichoresis and the conclusion ends with a perspective of a human engagement with divinity.[353] According to Augustine's correlations of theology and psychology, rationality is associated with human cognitive capacities through trinitarian activity. However, Yong gently accuses Augustine of neo-platonic leanings and, thus, negligence of the materiality in favour of mentality. A more

348 Yong, *Spirit–Word–Community*, 35.

349 Yong, *Spirit–Word–Community*, 35.

350 Yong builds his case with an extensive use of biblical references. Cf. Gen. 1:2; Prov. 1–9, especially 8:22–31, and the roles of wisdom and the woman. Yong uses also the Wisdom of Salomon. Cf. Wis. 7:22b–28; 9:1b–2, 17, Ex. 31:3–5: Is. 11:2; Ecc. 39:6; 1 Cor. 1:24,30; 2:10–16; 7:40; Acts 15:28, Luke 2:47, 52; 11:49; Matt. 11:19. Yong, *Spirit–Word–Community*, 35–38.

351 Yong *Spirit–Word–Community*, 35–43, 229. Yong writes at length his views concerning the Pentecostal reading of the Bible and biblical theology. These two views combined, divine inspiration and a dogmatic and systematic understanding of the truth, is a central motivation for Yong in his hermeneutical project. Yong *Spirit–Word–Community*, 286–297. Oliverio, *Theological Hermeneutics in the Classical Pentecostal Tradition*, 243.

352 Yong, *Spirit–Word–Community*, chap. 2.1–2.2.

353 Yong, *Spirit–Word–Community*, 59–63.

robust approach towards nature and reality demands the aspect of relationality to be integrated.[354] The chosen context, the science-theology framework, requires other explanatory views towards reality than what the patristic era can offer. Rationality is an enabling key to observe the reality, but reality is then seen through relational features. This is both an epistemological stance as well as part of Yong's theological method.

As the third aspect, dynamism informs of the dynamic nature of pneumatology and its effect, and it is the fundamental nature of theology and metaphysics. Spirit is viewed as the power of life. It is a gift, which is given continuously despite of the Fall and seasons of history, and in "anticipation of the eschatological gift of eternal life".[355] Spirit is also the power of life in the process of creation. Yong uses again the aforementioned patristic trinitarian models, two hands and the mutual love, because those are equally needed to present a complementary view of Spirit's role and office. An important aspect of the dynamism is Yong's Spirit Christology and the pneumatological ecclesiology, which have been influenced, for example, by John Zizioulas. Yong shows how pneumatology becomes a constitutive factor for Christology and is likewise essential to ecclesiology. Spirit is an ontological category for the church, not only something which vivifies.[356] The church here represents community, but community embraces a wider category than how the term "church" is customarily understood.[357] A key question in this theological development is, can the trinitarian ontology of personhood be applied to the world of nature? Yong uses Joseph Bracken's trinitarianism and Alfred Whitehead's process metaphysics and draws on cosmological and metaphysical categories to express the Spirit's presence and the source of energy in all created order and different aspects of human societies.[358] This theme will be revisited below.

Relationality, rationality and dynamism are thus terms for the structure of lived experience. But likewise, they can be regarded as pneumatological

354 Yong, *Spirit–Word–Community*, 62–63.

355 Yong, *Spirit–Word–Community*, 43.

356 Yong, *Spirit–Word–Community*, 43, 73, 110–112. Yong refers to John D. Zizioulas, *Being as Communion: Studies in Personhood and the Church* (Crestwood, NY: St Vladimir Press, 1985).

357 Yong extends the ecclesiological boundaries to the point that the universal nature of Spirit and pneumatology embrace the whole of creation. Yong does not abandon here the importance of Christ (or salvation), even if he applies the presence of the Spirit throughout the entire universe. This perspective is foundational in Yong's theology; therefore, a long quote can be defended. "At the same time, God is present to the entirety of creation precisely through his Spirit, from the farthest regions of the cosmos to its innermost depth (Ps 139:7–15). Now there are two separate questions here, one which concerns humankind at large, and the other which concerns the entirety of the cosmic order. To focus for the moment on the former, might it be arguable that if the Church is constituted pneumatologically, so is human life as a whole? The former, in this case, would be the specific instantiation of the general constitutiveness of the latter. Might the difference be that the Church knows explicitly the face of the Word through which she is co-constituted with the Spirit, while the world does not?" Yong, *Spirit–Word–Community*, 112.

358 Yong, *Spirit–Word–Community*, 111–115.

categories which are applied metaphysically. Reality is understood through the relations, knowledge and dynamics of social processes and interactions.[359] Yong constructs this vision through various philosophical frameworks, which need further clarification.

For this current project, it is important to understand the role of that sector in philosophy, which combines metaphysics, theological anthropology and cosmology.[360] This brings us back to the theme that is relevant to the topics of sin and evil. The theological method proposed by Yong can be referred as a contextual theology,[361] even if he does not refer to his theological enterprise as contextual. However, he elaborates on the interplay between religion and culture within his method, and the method uses the cultural orientation as one aspect of the process. However, it is necessary to view his philosophical landscape first, because that forms the contextual setting. This helps to understand how he perceives the world in a metaphysical sphere and to further comprehend his views on human development, the sinfulness of humanity and cosmological evil. The cultural setting chosen by Yong is the science-religion dialogue, which provides the context of reflection, while the philosophical framework to do the reflective labour is process philosophy and theology, developed, corrected and promoted by several voices in academic theology.

3.2.3 THE ROLE OF PROCESS THINKING IN YONG'S VIEW OF THE HUMAN BEING AND COSMOLOGICAL EVIL

Process thinking is one framework in Yong's theological hermeneutics. It includes Whiteheadian process philosophy and process theology developed from that ground. These together provide a base for the understanding of reality which is constituted relationally. It is tightly linked to the aspect of relationality in Yong's hermeneutical system. It belongs to the selection of categories as an interpretative i.e. hermeneutical tool. Therefore, it is the key to understand relationality as one aspect of Yong's hermeneutical system. It has also a link to the rationality aspect. Yong views the human act of knowing as fallible as well as teleological.[362] Both features are connected to frame elaborated in the process theology setting. But

359 Yong, *Spirit–Word–Community*, 116.

360 Yong clarifies his concept of theological philosophy within his method as "... both method and material of theology informs the doing of philosophy, in this case metaphysics and epistemology" and his concept of philosophical theology as "the form and content of metaphysics and epistemology informs the doing of theology, the God-self-world relationships considered as a whole". Yong, *Spirit–Word–Community*, 20.

361 The theme of contextual theology and its definition is closer examined below in the case study of Opoku Onyinah. See Chapter 4.

362 Yong, *Spirit–Word–Community*, 180.

more importantly, process thinking has features that provide the background for an interpretation of the Genesis narrative and understanding of the Creation and the Fall. Therefore, the key features of process theology are presented to understand Yong's arguments in his theological anthropology and constructive ideas regarding cosmological evil. It needs to be stated that process theology is not prominent in all theological themes in Yong's literature. Per the selected topic, sin and evil, it becomes more pressing than the others. Therefore, it deserves some attention.

Yong started his academic career with the theme of the Holy Spirit and spirits. His doctoral dissertation, *Discerning the Spirit(s): A Pentecostal – Charismatic Contribution to Christian Theology of Religions*, was publishes in 2000.[363] Yong writes that the initiative to engage with this topic came from his studies of philosophy and especially the process philosophy of Whitehead, Hartshorne and their students. Yong felt a need to find a more ecumenical way to express the Pentecostal charismatic faith and its Great Commission, which would be hospitable and understanding towards other faiths and the work of the Holy Spirit.[364] The same philosophical and intentional theme continues in his later publications. The metaphysical scheme is evident in his dissertation, where it is used to elaborate the realm of the demonic. However, the role of process philosophy, and theology, as well as other philosophical theories, are better clarified in the book *Spirit–Word– Community* and other texts related to the theme. However, only those philosophical structures which are relevant to the two topics relevant for this study are presented here. Yong's philosophical construction, with a reflection on the genres and development of philosophical theology in general, would deserve another study if presented in its entirety.

The role of philosophy, and especially process philosophy, is intertwined in several concepts in Yong's theological system. One can begin with is the concept of foundational pneumatology, an aspect of Yong's theological hermeneutics and method, and his epistemological program, which opens an understanding into the multiple perspectives of the meaning and importance of experience in his thinking. The roles of process philosophy and theology are also revealed through a chain of thinkers starting from Whitehead, together with, for example, Michael Lodahl, Joseph Bracken and Walter Wink. They provide the platform for Yong's theology of the cosmological demonology. David Ray Griffin is yet another writer who utilizes Whiteheadian philosophy and creates a link with the theology of evil and the demonic. Robert Cummings Neville, who was Yong's *doktorvater*,

363 Amos Yong, *Discerning the Spirit(s)*. See Tony Richie's book review. http://pneumareview.com/amos-yong-discerning-the-spirits/.

364 Yong, *Discerning the Spirit(s),* 9–11, 129.

provides a framework for the concept of divine absence in relation to the ontology of the demonic. Yet another example of the connection between Yong and process theology is Philip Clayton, who has worked with the emergentist view of humanity and the human spirit. This has influenced Yong's interpretation of the human in an evolutionist frame. These authors will be presented below.

This rather complicated construction can be approached from various angles. Foundational pneumatology provides a useful one, because Yong offers a window into his "foundations" of theological anthropology, which can serve as an entrance to this web of philosophical and theological ideas combined with scientific knowledge. Theological anthropology according to Yong is not limited to the human standpoint only, it also requires a metaphysical perspective. Foundational pneumatology is a way to see reality through pneumatological lenses. Through this topic, one may apprehend the reality of the human being and his/her fallen state.[365]

The point of entry is the theology of Donald Gelpi and how Yong has used his ideas and insights. Gelpi provides a perspective onto the mediating role of theology between religion and culture. The importance of Gelpi for Yong relates to the role of experience. One aspect of experience is epistemological. Gelpi built his thinking on the influence of Bernard Lonergan, among others. For Lonergan, experience is one aspect in a normative method of cognitive operations.[366] The point of connection with Gelpi is the notion of conversion.[367] Lonergan defined conversion only in moral, intellectual and religious terms, whereas Gelpi saw it also in relation to affectivity and morality. This relates to the earlier presented question, "How could one know?"[368]

365 Chapter 3, "In search of Foundations: The *Oeuvre* of Donald L. Gelpi, S.J., and Its Significance for Pentecostal Theology and Philosophy" in Amos Yong, *Dialogical Spirit*. See the review by Anna M. Droll, "Book review of the Amos Yong's Dialogical Spirit", *Pneuma* (2018). http://pneumareview.com/amos-yong-the-dialogical-spirit/, accessed 21 January, 2019. *The Dialogical Spirit* is a continuation of the *Spirit–Word–Community*, reflecting Yong's exploration of his theological hermeneutics and method. *Dialogical Spirit* is a collection of essays from two decades, and thus it provides an overview of Yong's thought.

366 Yong refers to Bernard Lonergan, *Method in Theology* (New York: Seabury, 1979); see Yong, *Dialogical Spirit*, 79–82.

367 There are two additional remarks on the relationship between Yong and Gelpi. Yong explicates his relation to Gelpi through a reference to avoid "the strong Cartesian foundationalism". Another important notion is the track laid by Peirce called "'contrite fallibilism', wherein all knowledge is provisional, relative to the question posed by the community of inquirers, and the subject to the ongoing process of conversation and discovery". Yong, *Discerning the Spirit(s),* 100. Yong diverges from Gelpi in two regards. First, there is emphasis on the public nature of faith instead of individual experience, which potentially opens the categories used on the universal level. Secondly, Yong does not elaborate on Gelpi's central concept of conversion but rather emphasizes the "'pneumatological imagination' – a way of seeing God, self and the world that is inspired by the Pentecostal-charismatic experience of the Spirit". Yong, *Discerning the Spirit(s),* 102. This communal orientation, rather than individual, is therefore evident already in the beginning, but its stronger implication for the theology of sin is fully explicated in the latest publication, *The Hermeneutical Spirit*.

368 Above there is the following question by Yong: "If the community of interpreters claims to act as inspired by the Holy Spirit, what gives them right to say or assume that?" Yong brings this epistemological question to the level of community. His hermeneutical spiral includes the notion of the public nature of theology and the fallibility adopted from Charles Peirce.

Yong writes:

> *…in Gelpi's hands, foundational theology is fundamentally a systematic theology of conversion whereby religious experience is explored from normative perspective that seek to authenticate past experiences, to provide guidance for actualizing and discerning future experiences as measured against interiorized ideals and principles, to clarify the meanings of doctrinal statements, and to ascertain their truth or falsity.*[369]

Yong uses the concept of experience as a means of discernment, but he combines it with other sources of information and ways of knowing. Therefore, experience as a phenomenon is important in a cognitive sense, but it is also a feature of the way of being human, and the ontology of being human, which need to be observed as additional aspects of theological anthropology. Yong claims that "all experience can be understood as mediatedness and is, theologically, essentially of the Spirit".[370] And, that the experiencing God is not qualitatively different than experiencing anything else. Yong refers directly to the ideas of an American philosopher, the so-called father of pragmatism, Charles Sanders Peirce, and Donald Gelpi. Yong uses the concept of experience on multiple levels, adopting various influences and applying them in layers. Gelpi creates the metaphysics of experience by using both the Whiteheadian idea of reality, in which the concreate subjects (who experience) is an essential way to perceive the reality; and the more realistic metaphysics developed by Charles Peirce. Whitehead provides the abstract model for the importance of experience and Peirce in turn clarifies how there are three types of experiential feelings which are in relation to each other: qualities, facts and laws. Peirce's triadic metaphysics plays a major role in Yong's philosophical scheme. The importance of experience is therefore epistemological, but also a metaphysical one. The Whiteheadian scheme creates the platform for experience, which in turn becomes the frame to understand the creation of humanity and the emergence of sin and evil.

Yong writes that the Whiteheadian view of reality is constituted "by temporal and social processes of actual entities or occasions which arise and perish momentarily, each being connected to preceding and succeeding actualities through the dynamic process called 'prehension'".[371] There are several important aspects of reality which Yong has adopted from this framework. Whitehead created an alternative way to understand reality, which was not based on

369 Yong, *The Dialogical Spirit*, 81.

370 Yong, *Discerning the Spirit(s)*, 122.

371 Yong, *Spirit–Word–Community*, 89.

substances but energy, not thorugh body-mind dualism but on basis of the division between physical prehension and conceptual prehension, and the reality constituted by the interdependency of events. Actual entities can be understood as pulses of existence, requiring others while being individually unique. Prehension is this internal relatedness, in which "each durational unit prehends those units which have gone before, and is prehended by subsequent units".[372] Through this notion, reality is both interrelated and energetic, instead of constituted by static atoms or substances. Therefore, this dynamic view resonates well with Yong's pneumatological perception of reality. It also ties the experience of reality to the experiencing subject and the act itself. Therefore, the experience becomes a central unit of reality. Divine flow is necessity in this view, because no life can happen outside the energized existence. This supports the pneumatological aspect from yet another front.

As already stated, Whitehead is closely linked and associated with process philosophy. Nicholas Rescher notifies that Whitehead was not the first one to write with this tendency, in which the ontological categories of existence are described as processes, events and occurrences, rather than substance and/or static things. Rescher reaches his sight backwards through the history of philosophy, as early as to pre-Socratics, and picks up the names such as Heraclitus, and later, Leibniz, Bergson, Peirce and James as representatives of this type of thinking. Rescher summarizes that the process philosophy can be understood through certain basic propositions.

(1) That time and change are among the principle categories of metaphysical understanding.
(2) That process is a principle category of ontological description.
(3) That processes are more fundamental, or at any rate not less fundamental than things for the purposes of ontological theory.
(4) That several if not all of the major elements of the ontological repertoire (God, nature as a whole, persons, material substances) are best understood in process linked terms.
(5) That contingency, emergence, novelty, and creativity are among the fundamental categories of metaphysical understanding.[373]

372 Tor Hernes, "Alfred North Whitehead (1861–1947)" *The Oxford Handbook of Process Philosophy & Organization Studies*, ed. Jenny Helin, Tor Hernes, Daniel Hjorth & Robin Holt (Oxford: University Press, 2014), 267.

373 Nicholas Rescher, "Process philosophy" *A Companion to Metaphysics*, ed. Jaegwon Kim and Ernest Sosa (Oxford: Blackwell Publishers, 1995), 417.

There are many similarities and parallel notions with Yong's theological positions among this list. However, it needs to be stated that Whitehead's philosophy, or process philosophy in general is not necessarily the primary mover in Yong's theological endeavours, but it is a notable aspect in his metaphysical system and therefore, it has gained interest within this study. This insight is embedded especially in the importance of pneumatology and the information it feeds to the hermeneutical circle as well as the notion of experience, as explained above.

Thus, other Whiteheadian ideas are also evident in Yong's theology. One is the relationship and attitude towards science, because Whitehead's metaphysics are not independent from that form of method or knowledge. Secondly, Whitehead's concept of reality is teleological. This teleology is seen in the inner growth of things and stands in relation to quantum-theory. Per Victor Lowe, Whitehead had a hierarchy of categories of feeling. This is in relation to the sense perception, which in turn relates to the genetic processes vis-à-vis a process of sense, feeling and consciousness through the aforementioned conceptual prehensions.[374] Whitehead's philosophy was later developed by many scholars; of these, Yong especially mentions Charles Hartshorne, who emphasized the social aspect of reality, which is important in Yong's thought.[375]

Gelpi did not build upon the Whiteheadian vision only; another important figure already mentioned was Charles Peirce. Yong explains his reasons to engage with Peirce's semiotics:[376] "Peirce gave me the tools to see beyond the binary of either foundationalism or relativism. His triadic and pragmatic semiotic also helped me realize that there were Trinitarian and pneumatological implications and that these could facilitate theological engagement across various spectra."[377] Yong mentions several aspects that influenced his thinking: for example, the understanding of theology as a public enterprise, considering Peirce's fallibilism

374 Victor Lowe, "Whitehead's Metaphysical System", *Process Philosophy and Christian Thought*, ed. Delwin Brown, Ralph E. James, Jr & Gene Reeves (Indianapolis: Bobbs-Merrill Educational Publishing, 1971), 4–6, 14–17.

375 Gene Reeves and Delwin Brown, "The Development of Process Theology", *Process Philosophy and Christian Thought*, ed. Delwin Brown, Ralph E. James, Jr & Gene Reeves (Indianapolis: Bobbs-Merrill Educational Publishing, 1971), 29–30. Yong's view of sociality in relation to his theology of sin will be presented below.

376 Yong uses Gelpi's and Neville's interpretations of Peirce to explain the divine presence and activity as *logos* and *pneuma*. Gelpi defined 'spirit' as "vectoral feeling", which points back to the Whiteheadian scheme of experience and prehension. Neville proposed a speculative hypothesis for the Holy Spirit as a mediation between the creator and creation, and the *logos* as an indeterminate norm and the "spoken" Word of God. Yong claims that this is congruent with the philosophy of Peirce. Yong is especially interested of the category of Thirdness, which is the corrective move by Peirce needed since nominalism. For Yong, Thirdness is relationality and process on the ontological level, rationality and legality on the metaphysical level, and generality and vagueness and the continuity of reality on the logical level. This is Yong's scheme to understand the realm of spirit as a field of energy in the world, which can turn demonic if the presence of the divine is missing. Yong, *Discerning the Spirit(s)*, 111–112.

377 Yong, *Dialogical Spirit*, 3.

and the engagement between theology and science.[378] The triadic and pragmatic semiotic had a powerful influence on Yong's explanation on the realm of demonic.

Yong employs especially Peirce's triadic system of Firstness, Secondness and Thirdness. Yong writes that he also employs Michal Raposa's interpretation of Peirce, and he takes these "ideas on semiotics, epistemology and metaphysics in a specially trinitarian theological direction".[379] Peirce's triadic system is complicated, but in his book *Beyond the Impasse* Yong provides a helpful illustration to the reader with concrete clarifications.[380] Per this Yong's explanation, Firstness is a pure potentiality and the "simple quality of feeling, which makes a thing what it is in itself and impresses itself upon our perception".[381] The chair is a chair, as we perceive it and engage with things. Secondness "is the facticity or factuality of things as they resist and oppose each other".[382] It is the human experience of resistance and struggle, and by which things relate to and distinguish between each other. Green is not white, and parents have a relationship to children, and buildings structure habitation and movement. Thirdness is what mediates in between the Firstness and Secondness comprising "the universals, laws, generalities or habits that ensure the continuity of the process of reality".[383] Yong explains also that "Thirdness provides the impulses that drive both the evolution of the world and the trajectories of lived experience, thereby structuring our experience of the emergence of actualities from possibilities – hence our experience of legality and continuity within development [...] Thirdness is the interpretation of actual or concrete signs or symbols (Secondness) with regard to objects (Firstness)."[384] Thirdness as a concept is important for the realm of

378 Yong, *Dialogical Spirit*, 3,

379 Yong, *Spirit–Word–Community*, 91.

380 Amos Yong, *Beyond the Impasse,* 133. See for example, Dale T. Irvin "A Review of Amos Yong's Beyond The Impasse", *Journal of Pentecostal Theology*, Vol. 12, No. 2 (2004).

381 Yong, *Beyond the Impasse,* 277–280.

382 Yong, *Spirit–Word–Community*, 92.

383 Yong, *Beyond the Impasse,* 133; 29–30; *Dialogical Spirit*, 84; Yong, *Spirit–Word–Community*, 92–93. I find Philippo Lorino's explanation useful. He writes, "In his theory of sign, Peirce distinguishes two categories of relationships between 'characters'. One is *secondness* or the 'brute' action-reaction couple, with no interpretative mediation [...] For example, an object falls into water, and there are circular waves: the connection between the falling object and the waves belongs to the secondness category. The other concept is *thirdness*, which implies a third element. [...] If a word, or more generally a generic meaning is given to a situation, for example, if the waves on the surface of the water are designated as 'waves', using a word [...], this is thirdness." Philippo Lorino, "Charles Sanders Peirce (1839–1914)", *The Oxford Handbook of Process Philosophy & Organization Studies*, ed. Jenny Helin, Tor Hernes, Daniel Hjorth & Robin Holt (Oxford: University Press, 2014), 146. The central question is the mediation of the meaning, the contingency situatedness of the meanings of the signs, and the connection between the meaning and practical experience. On this, see Lorino's full article. This explanation of thirdness is helpful to understand how Peirce's concept of meaning and the mediation of meaning becomes the universalities, laws and generalities in Yong's language. This is the key difference or change when semiotics is linked with metaphysics. The act of interpretation shifts to emphasis on the field of energy, adopted from Walter Wink. See more on this study below.

384 Yong, *Spirit–Word–Community*, 93.

cosmological evil and provides the foundation of Yong's constructive presentation of demonic reality. All this will be further elaborated below.

Among the thinkers behind Yong's theological vision of cosmological evil, there are Michael Lodahl, Joseph Bracken and Walter Wink. First, Yong uses Lodahl to develop his theology of religions, but his theology is in relation to the general vision of creation and pneumatology. These are important aspects to understand the divine presence in contrast to divine absence, and the latter as ontologically demonic. Michael Lodahl comes from the Wesleyan-Holiness background, which is an important support for Yong, who desires to be heard by the Pentecostal community.[385] Lodahl writes about the biblical tradition of creation, covenant and redemption especially through the Hebrew Scriptures. Concepts of Hebrew *ruach*, the Greek *pneuma* and *sophia* and the Rabbinic *shekinah* are all seen within this context to argue for dynamic relationality between God and the world. Yong writes how Lodahl uses Whitehead's philosophy and process theology as a means to prove that the presence of the Spirit cannot be limited exclusively to a selective ecclesial group.[386] Secondly, Yong uses Joseph Bracken's theology to understand the metaphysics of society. Yong writes how the Whiteheadian concept of society is "a set of actual occasions which share a common elemental form or is ordered according to a defining characteristic"[387]. Additionally, societies can be regarded as self-sustaining and constituted by their own reason. Bracken modifies this to enable societies to embrace the agency for the dynamic process of becoming. This becoming is a part of being creative and in process, and it can be understood through the category of energy events and fields of activity. Yong writes, "Bracken proposes to understand the world as comprised ultimately of socially and serially ordered occasions of energy which share common fields of activity. Spirit is the force that energizes social formulations while societies are the concrete fields of spirit's activity."[388] Here the aspect of relationality is closely linked with pneumatology, which in turn functions as a hermeneutical tool. This is then used to provide a vision of the metaphysical reality. This illustrates how the theological categories function to clarify the aspects of pneumatological

385 Yong, *Discerning the Spirit(s)*, 86, fn. 31.

386 Yong does not adopt Lodahl's ideas and theology without criticism. That is not directly relevant for this study, so no details of this criticism are elaborated here. See more in Yong, *Discerning the Spirit(s)*, 185–195.

387 Yong, *Spirit–Word–Community*, 113. Yong has used several publications from Joseph Bracken: *What are They Saying about the Trinity* (New York & Ramsey, NJ: Paulist Press, 1979); *The Triune Symbols: Person, Process and Community*, College Theological Society Studies in Religion 1 (Lanham, MD & London: University Press of America, 1985); "Spirit and Society: A Study in Two Concepts", *Process Studies* 15 (1986): 244–255; *Society and Spirit: A Trinitarian Cosmology* (London: Associated University Press, 1991); *The Divine Matrix: Creativity as Link Between East and West* (Maryknoll, NY: Orbis Books: 1995); *The One in the Many: A Contemporary Reconstruction of the God-World Relationship* (Grand Rapids, MI: Eerdmans, 2001).

388 Yong, *Spirit–Word–Community*, 113. Yong offers critical remarks on Bracken's theology in *Discerning the Spirit(s)*, 93, fn. 36.

imagination. While Yong has here already shifted his attention to write on more metaphysical considerations, simultaneously it is the key to understand his theological hermeneutics and method.

The third writer, Walter Wink, shares with Bracken the same idea of the spirit; the link consists of Whiteheadian categories adopted by both. Yong reminds that Walter Wink is first and foremost a biblical theologian, rather than a metaphysician. However, Wink reads the biblical notion of powers metaphysically "as indicative of the inner or spiritual aspects of material realities".[389] Per Yong, Wink envisions the reality as things which are constituted in two modalities: as power and spirituality from one perspective and the material manifestations of the subjective fields of force. The concrete and outer aspect reveals the inner. Simultaneously the inner aspect directs, shapes, and informs the outer manifestation. Yong combines Gelpi's category of thirdness with the Wink's understanding of powers as force fields; with secondness as the outer aspects, and reflects on this through the schemes of Whitehead and Peirce.[390] This construction is central in Yong's theology of cosmological evil. This will be looked at more closely below. The rest of the aforementioned philosophical influences are also presented below during the analysis on Yong's theology of sin and evil.

3.4 THEOLOGY OF SIN AND EVIL

Amos Yong writes, "The nature of sin is complex, multidimensional, even mysterious…"[391] He has taken the challenge to interpret and untangle this mystery, because as he writes in his book *Hermeneutical Spirit*[392] in 2017, hamartiology, or the theology of sin, has not been taken as a proper agenda by Pentecostal academia. Yong aims to correct this by extending his earlier theological projects in the science – theology dialogue into the theme of sin. Yong emphasizes that the theme of sin has not been neglected as a topic, but it has not been explored independently by Pentecostal scholars; rather, the trend has been to follow "well-worn tracks carved out by evangelical tradition rather than being guided by specifically pentecostal perspectives".[393] Yong desires to merge two conversations

389 Yong, *Spirit–Word–Community*, 88.

390 Yong, *Spirit–Word–Community*, 88. Yong offers critical remarks on Wink's metaphysical vision in *Beyond the Impasse,* 137, fn. 10.

391 Yong, *Renewing Christian Theology*, 273. Yong refers to Carl Braaten and Robert Jenson (eds), *Sin, Death and the Devil* (Grand Rapids, MI: Eerdmans, 2000).

392 Amos Yong, *The Hermeneutical Spirit: Theological Interpretation and Scriptural Imagination for the 21st Century* (Eugene, OR: Cascade Books, 2017), 141. See the whole of Chapter 7, "The Social Psychology of Sin".

393 Yong, *The Hermeneutical Spirit*, 142.

together: Pentecostal (and pneumatologically inspired) theology of sin and the theology informed by scientific viewpoints and findings. The former includes insights about the theology of sin per the narrative of Pentecost in Acts 2 and other Lukan texts.[394] These function as an inspiration towards a pneumatological theology of sin. The latter includes the science-theology dialogue with the methodology introduced above. Yong aims for his proposal to be included into the interdisciplinary and ecumenical conversation about sin, and to be evaluated by the wider theological academia, rather than merely within Pentecostalism.[395] The following elaboration of Yong's theological proposal for the sin is first drawn from the book *Hermeneutical Spirit*. However, Yong has developed his ideas throughout his academic career. Therefore, for closer study, the theme is later divided into two areas: theological anthropology and cosmological evil. These are presented mostly through older sources and the available material. But first, however, is an outline of the theology of sin per Yong, and insights into the methodology he presents along the way concerning this topic.

3.4.1 OUTLINE OF THE THEOLOGY OF SIN FROM PERSPECTIVE OF SOCIAL PSYCHOLOGY

In the chapter "The Social Psychology of Sin" in his book *Hermeneutical Spirit*.[396] Yong divides sin into three layers: the genetic-sociobiological level, the neuropsychological level, and the sociocultural level. A brief summary can clarify the central ideas of each.

The genetic level is a combination of the Augustinian notion of original sin and the hereditary guilt, as a theological perspective, but in dialogue with the evolutionary sciences. Yong points out the complexity of the Augustinian tradition concerning the original sin, particularly as it has been continued in the Latin or Western theological tradition. However, Yong notes how the development in the evolutionary understanding of the genetic-level changes in population can be correlated with the notion of original selfishness.[397] The sociobiological

394 Yong writes about the renewal movement in theology especially in his book *Renewing Christian Theology*. The central arguments and goals of the renewal movement in systematic theology are to create a new approach for theology which is pneumatologically informed and inspired. It does not mean being thematically narrowed to the theology of the Holy Spirit, but rather it is a methodological approach which is relational and trinitarian, as well as eschatological. This is yet another way to illustrate the hermeneutical system that Yong wants to communicate to his readers. One aspect of this methodological approach is to start with the Lukan writings. Yong, *Renewing Christian Theology,* chap. 1.

395 Yong, *The Hermeneutical Spirit*, 142–143.

396 Yong, *The Hermeneutical Spirit*, chap.7.

397 Yong writes that original selfishness is a notion "that the genetic drives toward replication generate self-preservation instincts, tendencies and behaviors in living organisms at every level of the evolutionary chain,

perspective points to the potentially destructive egocentrism towards the population. Simultaneously, the altruistic tendencies and relations developed to preserve the group and its survival against others.

The neuropsychological perspective provides insights into the destructive behaviour of humans. Yong portrays sinful behaviour as the brain's malfunction in relation to the potentiality for proper and productive behaviour. Yong posits desirable or expected behaviour as something that nurtures harmonious relations between individuals, and within a community. Yong gives examples of sinful acts (for example, rage, irresponsible sexual behaviour and stealing), and provides facts and examples from a psychologist and neuroscientist Matthew Stanford concerning the dysfunctionality or neurochemical misfiring which happens in the brain.[398] Yong here balances between the neurological information and human moral decision-making capacity. Yong writes, "What needs to be emphasized is that such underlying neurological factors are understood not deterministically but dispositionally, preserving the psychological dimension of human moral decision-making, albeit as operating within its neuro-genetic constraints."[399] Yong does not elaborate at this point on the ethical consequences of these neuro-genetic constraints or the knowledge of them. Yong seems to preserve the moral responsibility, even if acknowledging that the immoral behaviour has a neuro-genetic basis. It is evidently impossible to draw any theoretical conclusions of moral responsibility, which requires individual case study-type information of persons who were either convicted or claimed not to be responsible for an act, due to their medical situation. However, Yong presumably draws on this information to show that human moral capacity is related to the individual condition in the brain, either innate, developed, or due to a disease or accident. This evidently influences the perspective reagrding the primal cause of sin, if an action can be labelled as sinful. Therefore, it already points to pastoral theology and a potentially needed insight for evaluative situations in the communities. This perspective is more important and useful for the grassroots-level situations than the theoretical ponderings on the freedom of the will and metaphysics. Noteworthy are the wide potential applications of Yong's innovative theology.

The sociocultural level observes the sin and evil in the human soul and in the social spheres. One side in this interaction is the human body with its genetic, neurological and physiological dimensions. The other side is the cultural

including that of homo sapiens". Yong, *The Hermeneutical Spirit*, 144. Yong here refers to Daryl P. Downing and Monika K. Hellwig, *Original Selfishness: Original Sin and Evil in the Light of Evolution* (Aldershot, UK: Ashgate,2006).

398 Matthew S. Stanford, *The Biology of Sin: Grace, Hope and Healing for Those Who Feel Trapped* (Downers Grove, IL: Biblical, 2010); Yong, *The Hermeneutical Spirit*, 145.

399 Yong, *The Hermeneutical Spirit*, 145.

influence, through parental nurturing, culturally constructive activities and other paths of social learning. This can lead to either in the liberating or restraining social structures. Another level of social sins is conforming in society to social roles and conventions. Slavery and racism are examples of this type of societal sinfulness, which emerges from both personal and social levels.[400]

Yong chooses to observe sin from the social and collective perspectives. However, he admits that this is a more empirically orientated inquiry than what is typical in the theological tradition and in the science-theology dialogue. In fact, the perspective is closer to the Liberation theology paradigm, even if Yong does not make this connection in his texts.[401] The alternative perspective, compared to the social, is closer to individual sinfulness, especially the question of original sin. This is typically the expected approach in the theological tradition, despite the fact that universality and the collective nature of sin has been acknowledged through the generations.[402] Yong notes how there is a challenge to conform with the theological tradition and scientific view within the evolutionary framework. The question concerns the literal understanding of the days of creation as twenty-four-hour, which is incompatible with the contemporary scientific view of the age of the universe. Another challenge is the historicity of Adam and Eve vis-à-vis evolutionary biology and anthropology. Yong joins a group of theologians in science-theology arena who have decided to operate within the idea of an evolving universe. Per Yong, this demands an adoption of various methodological strategies, which "presume a dynamic or organic ontology that in turn facilitates interpretation of the biblical and theological traditions from such developmental perspectives".[403] This is a clear link to the choice of process theology as a working

400 Yong refers here to Ted Peters, *Sin: Radical Evil in Soul and Society* (Grand Rapids, MI: Eerdmans, 1994); Reinhold Niebuhr, *Moral Man and Immoral Society: A Study in Ethics and Politics* (New York: Charles Scribner's Sons, 1932); Mark O'Keefe, *What Are They Saying About Social Sin?* (Mahwah, NJ: Paulist, 1990), 3; S. Arokiasamy, "Sinful Structures in the Theology of Sin, Conversion and Reconciliation", *Social Sin: Its Challenges to Christian Life*, ed. S. Arokiasamy and F. Podimatton (Bangalore: Claretian, 1991), 91. Yong, *The Hermeneutical Spirit*, 145–146.

401 For example, Derek R. Nelson provides a useful discussion on this area in *What's wrong with sin: Sin in individual and social perspective from Schleiermacher to theologies of liberation* (London: T & T Clark, cop., 2009). Marit Trelstad has evaluated Nelson's study and offers some corrective comments, especially regarding the feminist theology and social gospel. This source is a useful companion to Yong's elaboration of the theme. See Marit Trelstad, "What's wrong with sin: Sin in individual and social perspective from Schleiermacher to theologies of liberation by Derek R. Nelson", *Dialog, A Journal of Theology*, Vol. 52, No. 1 (Spring 2013). Harvey Cox wrote in 1996 about the prospects of Pentecostal liberation theology, quoting Puerto Rican professor Eldin Villafañe at Gordon Conwell Theological School. Per Villafañe, Pentecostals should move beyond preaching individual sin and salvation and rather address more systemic issues, such as housing, human rights, unemployment and racism. Villafañe calls this approach a "pneumatic social ethic". Cox also names Murray Dempster as a clear advocate of Pentecostal social ethics. Cox's book is not entirely academic and therefore precise references are not provided. Harvey Cox, *Fire from Heaven*, 295. See Eldin Villafañe, *The Liberating Spirit: Toward a Hispanic American Pentecostal Social Ethic* (Grand Rapids, MI: W. B. Eerdmans, 1993).

402 See Chapter 2 in this study.

403 Yong, *The Hermeneutical Spirit*, 147.

frame within this theme. Now it is time to divide the discussion into two different themes.

3.4.2 THE THEOLOGY OF SIN AND THE PERSPECTIVE OF THEOLOGICAL ANTHROPOLOGY

The following presentation of the theology of sin in relation to theological anthropology provides first an overall explication of the sectors of argument used by Yong, and secondly the relations and connections to the aforementioned fields in theological methodology. The material is connected with the hermeneutical method, pneumatological imagination, and with process philosophy and theology. These two have been selected as illustrative elements that reveal the systemic nature of Yong's theological proposals. The following includes the perspective of sin as an acts and as a notion of humanity.

Regarding the sinfulness of humanity, Yong does not write directly about sinful acts or deeds. Instead he explores this area in connection to the theme of sanctification. The theme of holiness is elaborated in his book *Renewing Christian Theology*. Yong uses the Statement of Faith (SF) of the World Assemblies of God Fellowship as a reference point, observing that the central perspective of holiness is not *what* but *how*. This perspective points to the human actions and activity. Holiness is understood through moral, eschatological, formal and mystical dimensions, but SF states that it is "an act of separation from which is evil"[404]. Therefore, the sin as an act is an opposite perspective to the acts related to the holiness. Yong presents the development and insights of the traditional doctrines of holiness, which are also mirror images to the doctrinal views of original sin found over the centuries. The North American Holiness movement was based on the Wesleyan legacy and emphasized the imputation of righteousness, together with the capacity to pursue holiness and perfection in love.[405] Yong writes, "Actual sins are not only forgiven, but the inbred sinning nature of the heart also is eradicated through the sanctifying work of the Spirit."[406] Yong notes how this approach needs to be renewed because of the philosophical reinterpretation of the division between the flesh and spirit, and the church and the world. Also, the earlier "perfection in holiness" paradigm does not resonate with the experience of the people in church communities. Yong points to the paradigm shift from Aristotelian dualism to a more relational understanding of sin and holiness.

404 See Article 8: Sanctification.

405 Yong, *Renewing Christian Theology*, 103–113.

406 Yong, *Renewing Christian Theology*, 113.

This demonstrates how the interpretation of sins as well as holiness should be evaluated through the community more than individual experience or deeds. Yong adds here the structural dimension of communities, politics, persecution and human rights. This is strengthened with the Asian notion of holistic relations to existence. Yong writes,

> *The Asian context already suggests that the doctrine of sin ought to be understood in relationship to a shame culture, and this requires a more communal anthropology. Beyond this, however, human relationships are situated not only in relationship to "heaven" (or God) but also to the "earth", with the latter imagined as a symbiosis between human beings, other creatures, and the planetary environment.*[407]

Yong adds to this dimension the African cultural notion of solidarity with the cosmos and created reality. This holistic notion embraces the demand to embrace both the community and environment. Yong brings in the Johannine literature to draw lines of requirements for believers. Christians remain sinners but are required to progressively pursue loving kindness and pure attitudes towards others. Again, the opposite view suggests, the failure to do this is discloses the definition of sinfulness.[408]

Yong's views on sin can also be approached by stating his theology of original sin. Yong offers constitutive elements to illustrate his view. The evolutionary framework is clear. To begin, the ha adam is addressed as a group of the first self-aware hominids, instead of a historical individual.[409] This population was collectively, as well as individually, able to understand the truth and their relationship to the transcendent God, but they resisted remaining in a correct relationship with their Creator. Secondly, the human rebellion against God is rooted in the disobedience against the promptings of the divine breath and in the perverted self-obsessiveness, but it manifests in the violence against self, neighbour and the natural world. Thirdly, death is regarded as a natural part of the created order and not causally due to Adam's fall.[410]

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407 Yong, *Renewing Christian Theology*, 115.

408 Yong, *Renewing Christian Theology*, 115–121. Yong acknowledges the sectarian notion in Johannine literature. Yong has written more about the Johannine dualism and its sectarian relations in "The Light Shines in the Darkness: Johannine Dualism and the Challenge of Christian Theology of Religion Today", *The Hermeneutical Spirit*, 197–221.

409 The singularity or historicity of Adam is not the only layer that has been reimagined. Yong rejects both the Calvinistic and Arminian understandings of the future as something already settled, and he applies the process view of time and development. Thus, he writes about the future, which "consists of possibilities and probabilities – some settled based on divine decision and action, others based on creaturely decision and sections. And since God knows things as they are, God knows the future not as settled, but as open possibilities." Yong, *Theology and Down Syndrome*, 166.

410 Yong, *Theology and Down Syndrome*, 164–165. Yong has treated the theme of violence, for example, in his book *Hospitality & the Other: Pentecost, Christian Practices and the Neighbor*. Faith Meets Faith Series

Yong writes that the finitude of creation is not necessarily evil, and he interprets death through the anticipation of the life to come. This is a note in relation to the traditional reading of Paul's letter to the Romans.[411] Yong points out how Paul creates in the beginning of this letter a picture of the created world and how it reveals the fullness of God's eternal power and divine nature. However, per Yong, Paul does not develop the theology of creation but rather provides the framework for human beings as responsible and guilty for not paying attention (Rom 1:20; 2:1). Presenting Augustine's reading of Romans 5:12 from the Vulgate and how "all have sinned in Adam",[412] Yong offers a corrective note, "Yet a more accurate translation of the extant Greek manuscript would be: 'so death spread to all because all have sinned'. This explicitly connects human death with human sin and leaves aside the death of animals, not to mention plant and bacterial death – each explicable on its own term – which predate humanity."[413] Yong points to the difficulties of combining the historicity of Adam and Eve and the concept of death. This includes questions of potential humans before Adam and Eve, or prehominids before humanity, and the existence of death regarding them, either or. Instead, Yong refers to Jewish wisdom literature and explains how it does not connect creaturely finitude with the Adam's Fall. Yong uses this as a bridge to the evolutionary hypothesis.[414]

The connection between sin and death refers to the separation of sinful human beings from God rather than physical death. Yong emphasizes the collective reality of sin through the concept of socialization of sin and its reality, which in the cycle of violence and injustice is prolonged towards the individual experience. Again, therefore, sin is social in character. However, Yong writes that being born into sin is biological but not in the traducianist understanding of the lustful act of sexual intercourse.[415] It is hidden in human biology, and thus it is constructed

(Maryknoll, NY: Orbis Books, 2008), especially 140–146. Yong does not promote absolute pacifism but acknowledges the importance of religious actors in violent conflicts, particularly between two faiths. His primary message points to ultimate peace at the eschaton but deals on practical and theological levels to offer guidelines for a less violent world. This book does not treat the theme of violence from the perspective of hamartiology.

411 For some examples of the traditional reading of the Fall narrative in Genesis and Romans 5 in Pentecostal theology, see French L. Arrington, *Christian Doctrine*, Vol 2, 133–144; Marino, "The Origin, Nature, and Consequences of Sin", 259–280; Menzies and Horton, *Bible Doctrines,* 77–93; Duffield and Van Cleave, *Foundations of Pentecostal Theology*, 159–178.

412 Yong refers to Neil J. Ormerod, *Creation, Grace, and Redemption* (Maryknoll, NY: Orbis, 2007), 70. Yong, *Renewing Christian Theology,* 275.

413 Yong, *Renewing Christian Theology,* 275–276.

414 Yong refers to John R. Levison, *Portraits of Adam in Early Judaism: From Sirach to Baruch* (Sheffield: JSOT Press, 1988); Yong, *Renewing Christian Theology,* 276. It is notable how Yong departs from the traditional understanding of the Fall and historicity of the first couple, compared to the rest of the classical Pentecostal writers presented in this study. However, Yong's methodological system is clearly developed to enable him to make this paradigm shift within Pentecostal academia to renew its theological insights.

415 Yong, *Renewing Christian Theology,* 125.

and manifested in a human community. Hence, sin is located not only in human hearts but also in social structures. Notably, this view has been written on already in earlier material and later becomes the primary emphasis in Yong's theology of sin. However, in this earlier material Yong explains the social aspect, even if sin is symbolized in the singularity and selfishness of Adam. In other words, the narrative of Adam is primarily metaphorical language to express the social reality of humanness. Yong sees that sin, death and judgement have their location in the human disposition, affections and actions, not in the prospect of *ha adam* as a representative of the leadership of humanity, or in human biology, although he points how "the contemporary science of genetics suggests that our genes may have much more to do with perpetuating sinful dispositions and passing on the effects of sin than we might want to admit".[416] Therefore, the doctrine of the Fall is not dependent on some historical sequence of events. Instead, it is a description of the human condition in the ancient times as well as now. Also, it points to the evolutionary process which is regarded as neutral. Yong writes,

> *Instead, nature is as it is, and original sin is no more or less than the sociobiological matrix responsible for the evolution of self-conscious human beings in all of their tragedy but, intertwined with that, also all of their capacity to experience truth, goodness, and beauty, as well as their opposites.*[417]

Yong ties together the sociality of sin to the individual cause through his reference to genes and biology, and therefore the human being as a created entity. He rejects the traditional reading of Genesis 2:7 regarding the formation of man from dust and the breath of God, along with its Platonic and Neo-Platonic body-soul framework, which leads to the dualistic understanding of the constitution of human beings. Yong offers an alternative reading from a priestly perspective, in which humans are constituted and understood through their relations and is viewed in ontologically holistic way as "emergent, interpersonal, inter-relational, and cosmologically and environmentally situated creatures".[418] Therefore, sin is interpreted relationally as a destructive force that overpowers, oppresses, victimizes and haunts the human condition; it destroys and exploits the other.[419] Relationality and the emergentist view of humanity are features that provide a possibility to observe the influence of process theology in Yong's thinking

416 Yong, *Renewing Christian Theology,* 273. Yong refers to Ted Peters, *Sin: Radical Evil in Soul and Society*.

417 Yong, *Renewing Christian Theology,* 266.

418 Yong, *The Cosmic Breath*, 84. See also Yong, *Theology and Down Syndrome*, 164–165; *Renewing Christian Theology*, 266–269, 273–289.

419 Yong, *Renewing Christian Theology,* 273.

and theological hermeneutics. These are important perspectives from which to evaluate the outcome of Yong's theology of sin, as it evidently differs from the classical Pentecostal view as well as traditional views in general. This is the reason why the methodology has been raised to such prominence here to better understand Yong's views on sin.

3.4.2.1 Sin and Relationality

Pneumatological imagination as a system has three aspects in its matrix: relationality, rationalism and dynamism. Relationality is an aspect within the method, but it is equally an ontological principle which guides both the methodological elements and hermeneutical tools. This connects the process philosophy to the level of aspects, even if it is a hermeneutical tool within the matrix. The interconnectedness of these two is key to penetrate to the Yong's thinking on the theology of sin, both in theological anthropology and later in terms of cosmological evil. The bridge is the emergence theory, and through which Yong situates the *ha adam* in an evolutionary framework. Yong has elaborated this theme in his books before he turned to develop the more social perspective of sin, which appears in his later works.[420]

Yong uses a pneumatological framework to form a picture of the relational human being. *The ruach* of God blows across the primordial world and the breath of God provides the life, but it serves as well as an insight into the relational character of both the ontology of all creation and humans in their multifaceted relations to each other and the rest of the creation.[421] The relationality of the ontological dimension is revealed through the perspective of process theology. The Whiteheadian concept of prehension is one means to understand the scope of this relational ontology. However, Yong emphasizes primarily the pneumatological aspect of relationality in creation, which is supported also by the trinitarian and patristic readings of creation narratives.

Relationality is also important in understanding the capacity of the created human being. *Ruach* empowers the newly created *ha adam*[422] to be a responsive

420 The material used here includes the following: Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005); *The Spirit of Creation: Modern Science and Divine Action in the Pentecostal-Charismatic Imagination,* Pentecostal Manifestos, eds. James K. A. Smith and Amos Yong (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2011); Amos Yong, *The Cosmic Breath: Spirit and Nature in the Christianity-Buddhism-Science Trialogue* (Leiden: Brill, 2012).

421 Yong, *The Spirit Poured Out on All Flesh*, 281.

422 Yong uses this term in his text instead of Adam. The assumption is that this choice is a hint to depart from the traditional historicity of Adam, which has been prevalent in Pentecostal rhetoric. I have chosen to follow Yong's choice in this section.

creature and capable to be addressed by God. *Ha adam* is made responsible for the orders of Creation, but equally the whole of Creation is made able to be responsive. Yong sees that aspects of Creation are empowered to be as creative agents in their own right. Yong explains this with the Genesis Priestly narrative, in which the creation is commanded to "bring forth" living creatures of every kind, (Gen. 1:24).[423] Through these remarks, Yong provides an observation regarding the interactivity and co-creativity between the divine and Creation. Yong points out how "at a few points God even seems to allow the creation to take initiative."[424] God's reactive role is present in seeing, naming and responding to God's creative activity. Equally, Creation is active in bringing forth and (re) producing heterogeneous forms of life. However, the Creator-creation distinction should not be blurred, as Yong reminds the reader. That notion preserves the theology of God. However, the Creation's activity can turn against the intended goodness, as becomes evident in the narrative of the Fall.[425] Yong reminds that the Fall of humanity is part of the Christian statement of faith and not a scientific claim. However, it is an empirical fact in human society, and thus, the Genesis narrative can be read through many interpretative methods. Yong provides just one option.[426]

If humanity is understood as unfinished, the openendedness should not be limited to the mechanism itself. Rather it points to the relational capacity of human beings, because relationality by nature is evolving in its character, as is assumed in this framework utilized by Yong. Relationality needs to be viewed as a representation, pointing to the divine image and likeness in which *ha adam* was created. This relationality reflects the "proto-trinitarian" God, as Yong writes, but is also reflected through the relationships of God and the world and God and humankind. Relationality is also present in the male-female distinction and essences. Therefore, relationality is a notion within the human community as well as in the ecosystem. Relationality should be understood as inherently imbedded in Creation.[427] The developmental aspect of relationality creates distinctively different views regarding the relationality of God and that of men. There is a challenge of not connecting this aspect of development to the character of God. While this problematic nature is addressed later by Yong, but it is present in his text, even if it not directly attended to. Yong departs from the pure process theology claims in his views of God, as will be explained below.

423 Yong, *The Spirit Poured Out on All Flesh*, 282.

424 Yong, *The Spirit of Creation*, 158.

425 Yong, *The Spirit of Creation*, 160-161.

426 Yong, *Renewing Christian Theology,* 283–284.

427 Yong, *The Spirit of Creation*, 157–159; *Cosmic Breath*, 83.

Yong's theological anthropology embraces the insights of the *imago Dei*. Yong insists that his thesis of the image of God is "less about some constitutive element of the human person and more about God's revelation in Christ and in the faces of our neighbours; yet the life of Jesus provides a normative account for what it means to be human".[428] Yong introduces the concept of *imago trinitatis*,[429] the human being as a triadic image of the triune God, within an emergentist framework, which consists of an idea of humans as embodied and material, but still a qualitatively different and unique among the created order. The central aspects are the relational capacity of humans, being interrelational and interdependent of each other, and the pointed perspective that perceives humans as transcending and spiritual but cosmologically and environmentally situated creatures.[430] There are two concepts here which are crucial. First, the Christological concept of kenosis can be read within this capacity as God enabling humans to have the space to experience and encounter the other, either divine or created. The concept of otherness, adopted from Emmanuel Levinas, is vital for the understanding of first, the relationality of humanity, and secondly, the potentiality of sin. Yong writes, "...the meeting of human persons occurs in a relational (emergent) 'space' that is mediated through our embodiment."[431] The encounter with the other forms the relationship, but the space creates the potentiality for an alienation which can lead to sin in the form of the lack

428 Yong, *Theology and Down Syndrome*, 180–181.

429 Yong has adopted the term *imago trinitatis* from Mark S. Medley, *Imago Trinitatis: Toward a Relational Understanding of Becoming Human* (Lanham, MD: University Press of America, 2002) but developed it further. Other sources which have indirectly influenced his trinitarian or triadic anthropology have been Michael Downey, *Altogether Gift: A Trinitarian Spirituality* (Maryknoll, NY: Orbis, 2000); Stanley J. Grenz, *The Social God and the Relational Self: A Trinitarian Theology of the Imago Dei* (Louisville, KY: Westminster John Knox, 2001); Ian A. McFarland, *The Divine Image: Envisioning the Invisible God* (Minneapolis: Fortress, 2005); Wolfhart Pannenberg, *Anthropology in Theological Perspective*, trans. Matthew J. O'Connell (Philadelphia: Westminster Press, 1985); Yong, *Theology and Down Syndrome*, 324, fn. 38.

430 Yong, *The Spirit Poured Out on All Flesh*, 281; *Theology and Down Syndrome*, 173–181; *Spirit of Creation*, 160–162; *The Cosmic Breath*, 82–84; *Renewing Christian Theology*, 283. Yong borrows and develops ideas especially from Karl Barth. See Yong, *Theology and Down Syndrome*, 173–174. Richard Middleton has elaborated the different views of *imago Dei* and the relational view from Barth in that conversation; he also provides an exegetical background for the term *imago Dei*. Richard Middleton, *The Liberating Image: The Imago Dei in Genesis 1* (Grand Rapids, MI: Brazos Press, 2005). See also Christopher A. Stephenson, "Reality, Knowledge, and Life in Community: Metaphysics, Epistemology, and Hermeneutics in the Work of Amos Yong", *The Theology of Amos Yong and the New Face of Pentecostal Scholarship* (Leiden: Brill, 2013), 79–80.

431 Yong, *Theology and Down Syndrome*, 183; *Spirit–Word–Community*, 188–192. Emmanuel Levinas, *Totality and Infinity: An Essay on Exteriority*, Duquesne Studies Philosophical Series 24 (Pittsburgh: Duquesne University Press, 1969), 75, 201, 244, 297; Emmanuel Levinas, *Ethics and Infinity: Conversations with Philippe Nemo* (Pittsburgh: Duquesne University Press, 1985), 86; Emmanuel Levinas, *Collected Philosophical Papers* (Dordrecht, Boston & Lancaster: Martinus Nijhoff Publishers, 1987), 58. Levinas writes about the necessity of the freedom of the other in order for them to be the first strangers who can encounter with an act of discourse and giving. This notion alone is observable in the layers of Yong's thinking. Levinas, *Totality and Infinity,* 73–77; *Ethics and Infinity*, chap. 7.

of concern and care. Correspondingly, the concept of embodiment entails a comprehensive view of humanity.

Yong expresses the need to see human uniqueness, but presents it in two layers. First, humanity needs to be regarded from the spiritual dimension. Secondly, humanity is created as unfinished and is in process. This forms the potentiality for both greater freedom than the rest of the creation but also the potentiality to sabotage the divine intentions.[432] Yong opens further the application of his process philosophy framework to avoid a dualist view of humanity on the ontological level, but also functionally, when humans are perceived as en-spirited beings.

3.4.2.2 Sin through process theology

Yong writes, "…sin is a supervenient reality, constituted by but irreducible to the human experience of broken and distorted relationships. There is no separate 'fall of angels' in the creation narrative, at least not one that occurred prior to the emergence of *ha adam*."[433] This statement requires the background of the emergence view of humanity applied by Yong.

Yong provides his view of an emergentist anthropology in his book *The Spirit of Creation*. He offers the reasons why he employs the theory: "Emergence theory helps us to see how the higher and more complex levels of reality appear unpredictably from, and are constituted and self-organized by, lower-level parts yet activate novel properties and even behaviors that are not explicable in terms of the sum of those parts."[434] The important authors are Malcolm Jeeves, Warren Brown, Nancey Murphy and Philip Clayton. Jeeves and Brown provide the elements to understand how mind is constituted by but not reducible to the brain. The key insight is the adaptability of the human race in its interaction with the environment in the brain and on the neuropsychological level. This view supports the theological notion of human uniqueness. Yong provides a layman's view on the highly complex scientific studies of human brains.

> *…the brain thus seems to have evolved out of a genetic blueprint most congenial to the adaptability and survival of the human species on the one hand, but exhibits a self-organizing impulse and plasticity in response to and in interaction with its environment (both within and outside the body) on the other hand; that such plasticity reflects the dynamic nature of the brain's learning capacities across the lifespan;*

432 Yong, *The Cosmic Breath*, 81–83.

433 Yong, *Spirit of Creation*, 211.

434 Yong, *Spirit of Creation*, 58–59.

> *and that these neuropsychological principles invite a dynamic core hypothesis of the mind as dependent upon but irreducible to the ever-changing neural states involving differentiated neural networks and their interactions with the brain's various support systems.*[435]

This emergence theory functions on the level of understanding the mental capacity of humans, but the above quote reveals that Yong adds a layer of reflection by adding the notion of the environment to the picture. Human conscious and unconscious learning happens within the functionality of the brain and in interaction with the body, but in the end, consciousness and the learning in relation to communal existence is not possible without a feed of information from outside the system of an individual. Moreover, the relationship with environment strongly echoes the commands given to humanity in the creation narrative.

Yong expands the idea of emergent mind with the studies of the two philosophers mentioned above, Murphy and Clayton. Murphy's contribution is the non-reductive physicalist understanding of humans on the ontological level and the notion of supervenience. The importance of this is related to the questions of libertarian freedom and moral responsibility, which need to be preserved. This connection is built with several theoretical systems linked together from neurological and philosophical perspectives. Murphy writes, "Higher-level properties supervene on lower-level properties if they are partially constituted by the lower-level properties but not directly reducible to them. Thus, for example, mental properties can be said to supervene on psychological or sociological properties."[436] Therefore, there are two perspectives why Yong has chosen to adhere to Murphy's ideas. One is the supervenience, as is apparent in the previous quote. Something can emerge from the level and rise above it. In this case, these are distinguished as properties, which in turn manifest as various observable capacities in humans. The other notion is the vision of nondualist humanity without a need to depend on any outside source of force to explain a higher-level phenomenon as consciousness. This higher-level phenomenon is acknowledged; it can be tied to the physical reality ontologically but in a non-reductive way. The key here is to understand the system both from the supervenience angle and from the downward causation perspective. This downward causation is elemental to understand the link to the moral responsibility. The chain of actions, and reactions and responses shape the decision of individuals, and it effectively influences the types of human behaviour. This is a relevant section to explore

435 Yong, *Spirit of Creation*, 58–60.

436 Yong quotes here Nancey Murphy and George F. R. Ellis, *On the Moral Nature of the Universe: Theology, Cosmology, and Ethics* (Minneapolis: Fortress, 1996), 23. Yong, *Spirit of Creation*, 61.

how Yong desires to create a bridge between the hard sciences and moral and ethical questions. Yong writes, quoting Murphy:

> *Murphy defines downward causation as "a matter of the laws of the higher-level selective system determining in the part the distribution of lower-level events and substances." Thus downward causation, "in the sense of environmental selection of neural connections and tuning of synaptic weights, provides a plausible account of how the brain becomes structured to perform rational operations. The larger system—which is the brain in the body interacting with its environment—selects which causal pathways will be activated." Finally, downward causation also operates "from higher-order evaluation or supervisory systems within the agent's cognitive system that reshapes the agent's goals and strategies for achieving them."*[437]

The question to ponder here is the human-decision making capacity as well as the potentiality of habits. Yong wants to point out that humans, being environmentally situated creatures, which are bound to their physiological wirings. Simultaneously, humans are responsible creatures which can be held countable before God as agents and actors. Responsibility and the libertarian freedom are therefore observed as an emergent reality above the indeterministic quantum state of the brain. The ability to function as a responsible agent is simultaneously preserved through the emergence capacity of the brain, without reducing humans to being tied to the environmental situatedness. Yong acknowledges that Murphy's theory is still in its developing phase and Murphy has offered it to be evaluated by wider scholarship.[438] However, Yong keeps Murphy's ideas plausible enough to develop his own views because neurobiologically reductive views of human consciousness and cognitive abilities are not sufficient to provide an adequate framework to explain human emotions, affections and experiences from the first-person perspective. This again provides an explanatory feature to observe Yong's choices to build the theoretical and metaphysical vision of humanity. The important hermeneutical tool of experience is repeatedly leveraged through the system.

Human behaviour, personality and morality are features of the human constitution that need the theoretical framework presented above. Yet, the level of spirit is yet another challenge to elaborate in the scientific field. The pneumatological perspective of humanity requires this dimension to be coherent with the en-spirited view of humans. From Clayton, Yong adopts the idea of the

437 Yong, *Spirit of Creation*, 60–61. Yong quotes Nancey Murphy, "Neuroscience and Human Nature: A Christian Perspective", in *God, Life and the Cosmos: Christian and Islamic Perspectives*, ed. Ted Peters, Muzaffar Iqbal & Syed Nomanul Haq (Aldershot, UK & Burlington, VT: Ashgate, 2002), 372, 374, 384. Italics original.

438 Yong, *Spirit of Creation*, 61–63.

emergence of the spirit. Clayton builds his hypothesis with the following steps: 1) there is no neuroscientific evidence for the correlations between brain states and mental states, and this can be explained through the emergence theory of mind as an emergent property of the brain; 2) this new emergent mental reality produces self-consciousness with freedom of intentions and purposes. This in turn can be observed as a spiritual dimension. The freedom is understood to be only conditional human freedom, linked to human context and the environment. These together generate teleological directedness, moral responsibility, social relations, cultural artefacts and symbolic language. As the levels of emergent behaviour, these are characterized by the freedom of self-transcendence, that is, the capacity of human agents and social groups to act and produce creatively. This signifies the emergence of the spirit, which is manifested both on an individual and a communal level.[439] Here the emergence theory is transferred from the level of the mind first to the level of the spirit and then referred to the level of social interactions, which is important in the context of the demonic. The notable reason for Yong to apply these theoretical frameworks is to establish a deep-rooted link between the physical reality and embodied human beings with a dimension which requires a non-physical perspective. Additionally, the social aspect of humanity arises from this view.

Before turning again to the question of sociality in humanness, one additional remark is needed. The emergentist application of the theological reading of the Genesis Creation narrative has challenges. One example is the autonomic nature of the emerging levels versus the intentional intervention of God in the story of *ha adam*'s spiritual formation. This is in relation to the emergent spirit theory presented by Clayton. Per Yong, two responses are possible. Either the emergence needs to be compatible with the impersonal working of the Spirit in creation, or then the analogy between the theological and empirical approaches is stressed. As Yong writes; "…the Priestly 'faith perspective' allows us to see intentionality unfolding in the creaturely domain on the one hand even as the scientific and 'naturalistic perspectives' allows us only to identify the efficient and material causal trajectories of emergent processes on the other".[440] The point here is both methodological and theological, whether to apply a more scientific approach to the data of the causal trajectories found in the developing processes, or a more faith-based reading of the intentionality of the divine observably present in nature.[441] The relation to the emergence of the evil can be problematic if the new

439 Yong, *Spirit of Creation*, 63–65.

440 Yong, *The Spirit of Creation*, 157.

441 This question is also related more directly to pneumatology and how the work of the Spirit in natural history is interpreted. Both impersonal and intentional operations can be read but Yong is critical to apply all aspects of Clayton's emergence theory, precisely because it offers too narrow of a perspective to the pneumatological

level of the qualitative end result is always regarded as divinely intentional, but that is not the direction that Yong takes at this point. The breath to *ha adam* is – and remains – in different category than the case of evil even if emergence as a mechanism is clearly adopted to that field of theology.

Yong underlines the social character of human consciousness. There are two aspects important to observe regarding the perspective of sin. Concerning the linkage between human actions and responsibility and neuropsychology, Yong writes,

> *…the actions of any individual are constrained even if not completely predetermined by brain waves and patterns, even as the actions of any collective group of self-conscious agents are constricted even if not wholly preordained by any individual member. Similarly, the emergentist principle of "no brain or bodies, no minds" can be extended to say, "no minds, no social groups or social realities." From the emergentist or top-down perspective, however, it is also just as accurate to say, "no social interactions, no minds," thus reflecting the social character of human consciousness. In evolutionary terms, this suggests that the emergence of self-consciousness depends on the emergence of sociality and relationality.*[442]

This quote reflects the evolutionary view of the creation of humanity and *ha adam* as a group instead of an individual. Additionally, it provides the perspective of the potentiality of sin within the freedom, even if that freedom is environmentally and neurologically constrained. Choices are driven by altruistic or egoistic tendencies but need to be placed under moral and ethical evaluation.

The influence of the process theologians is evident on the ontological level and in relation to the aspect of relationality. The ontological view of humanity, the non-dualistic but holistic notion of human beings, characterizes human capacity but also the relatedness to the created order. As stated above, human uniqueness needs to be preserved. Interestingly, the spectrum of the discussion provided by Yong along this theme follows the rational path from young earth creationist notions, which do not have a problem with human uniqueness vis-à-vis the contemporary biological, psychological and neuroscientific models of

understanding of creation and *ruach* of God. This is again related to the "two hands" metaphor and the presence of *logos* in creation, now as a symbol of cognitive intentionality. Another departure from the mechanistic application of Clayton's system is the Creator-creature distinction. The Creator continues the creative activity while creation is called to participate in the processes of separation, differentiation, division and distinction. But only humanity has the potentiality to sabotage the divine intentions, possessing real capacity to respond to the divine mandate, which expects humanity to take responsibility over creation. Again, Yong portrays his view of humans' way of being as open-ended rather than definite. See Yong, *The Spirit of Creation,* 156–172.

442 Yong, *Spirit of Creation*, 64.

humanity, with a more holistic concept of human ontology and correlation with the image of God. This conversation leads to the topic of original sin. Even if it is not clearly stated, the capacity to sin and the corrupted nature of humans and their behaviour both on an individual and communal level act like a proof of the human uniqueness, which was addressed already in relation to the capacity of the human brain. Yong writes about the goodness of humanity even in the evolutionary context, despite the legacy of the inherent selfishness of the process. This elaboration of the altruistic tendencies in the psychological intentionality can be found in Yong's book *Spirit of Love*.[443] Yong presents a neurobiological perspective of humans as wired to perceive and feel the experiences of others, based on their own experiences. The cognitive neurosciences can identify the origins of empathy and understanding emotional participation in others' feelings. Yong argues that egoism should not be the only dimension of human biological reality in the evolutionary frame. The theme of the book is love, not sin, but the ultimate love of Christ cannot be wholly grasped without the perspective of human fallenness. Therefore, the need for a new life in Christ is viewed in contrast to the state of humanity. In this context, Yong chooses to refer to fallenness with a biblical reference as "weakness of our flesh".[444] This demonstrates the flexibility of expressions and metaphorical language found in his literature. It also provides a challenge to the reader to interpret him correctly. On the other hand, the metaphors do not prevent any reader from understanding the core intention and message offered by Yong.

This serves as a conclusion to the theme of sin in theological anthropology. Human beings are relational fallen creatures in the evolutionist framework. The sinful capacity is evident, and it can be linked to the behavioural dimension. Yong holds the individuals to be responsible for their deeds, even if he acknowledges the constraints that can exist in the brain, as shown through neuropsychological findings. Yong is not interested in debating about the inheritance of the original sin, because the view of human fallenness is not tied to any particular event named "the Fall" as such. Rather, Yong views humanity as created with the capacity to do good as well as the capacity to be distant from the source of goodness and to do evil. This aspect is possible because of the kenotic understanding of the act of creation, which enables creatures with mental capacity to both have a relationship with and to be apart from the Creator. Therefore, Yong's view of humans as fallen creatures both resounds and echoes the traditional view of humans, and notably reflecting the Greek patristic voices more than

443 Amos Yong, *Spirit of Love: A Trinitarian Theology of Grace* (Waco, TX: Baylor University Press, 2012), chap. 2, "Science and the Altruistic Spirit: Empirical Understandings of Benevolent Love".

444 Yong, *Spirit of Love*, 125.

the Western tradition after Augustine. The metaphysical vision of humanity is a major departure from the theological tradition, in terms of both the main line as well as Pentecostal voices. However, this ontological view of humanity does not shade the weight of sin regarding its importance to communities. Therefore, there are observably two levels in this construction. One is this highly technical and metaphysical perspective of humanity and its capacity, which rises above the animal sphere. This flows from the elaboration of process theology and the application of its ontological vision. However, the Yong is clearly rooted more in the communal perspective in his concern for the fallenness of humanity and its grave consequences for communities, and especially their weakest members, than in the traditional debate of the flesh and individual corruptness and inherited guilt. Instead, Yong is an advocate of the communal perspective of churches and their responsibility to be change makers and transformative powers in the society. One aspect of the reasoning for the strong communal view of sin is empirical observation of Pentecostal communities. Yong explains the role of sociality among Pentecostals and its connection to their spirituality. This section deals with the role of divine healing among Pentecostal communities, especially among less fortunate people groups. The teaching and emphasis on divine healing resonate with the socio-economic well-being. Yong cites Everett Wilson's comment that Pentecostals "don't have a social policy, they are a social policy!"[445] This view of the Pentecostal ethos is important for Yong; therefore, it is evident in his views towards sin in general. This brings one tool of interpretations – the ethical dimension – to the fore as a plummet line to evaluate the theological prospects together with the practical implications. This becomes evident also in the next theme, cosmological evil, which is closely woven together with the fallenness of humanity as created creatures, who are free to choose disobedience in the emergent reality and are together responsible for the evil in the world.

3.4.3 YONG'S THEOLOGY OF THE COSMOLOGICAL EVIL

The theological and metaphysical framework presented above provides a base to understand Amos Yong's theology of evil, or more precisely, the theology of cosmological evil and evil spiritual beings. Yong's basic tenet is to prove that evil beings, being one manifestation of evil in the world, do not have ontologically independent status nor do they have agency apart from the human community. This is in some aspects a major departure from the Western and Eastern

445 This quote is from Jeffrey Gros, "Confessing the Apostolic Faith from the Perspective of the Pentecostal Churches", *Pneuma* 9 (1987): 12; Yong, *Discerning the Spirit(s)*, 230.

traditional understanding the agency of immaterial evil beings. Therefore, its disposition or scope is hard to apprehend without first regarding Walter Wink's theological construction, but also are the framework of process theology, the emergentist view of humanity and the evolutionist perception of creation. It is upon this basis that Yong creates his cosmological scene and the metaphysical vision of evil, along with principalities and powers. He does this by using several dialogue partners, Wink being one of the main ones. Yong's constructive – and at some stages rather speculative – proposal offers perspectives of both discontinuity and continuity with the "traditional" Christian cosmological and metaphysical vision.[446] Yong's proposal as presented here is limited only to the dimension of cosmological evil. But there are wider implications involved, which may result in the rejection of the system in general and by Pentecostal community particularly. Therefore, in order that it may be perceived correctly, the aspect of continuity with the tradition, and especially the theology of the Trinity and transcendent God, is commented on first. This is helpful, because Yong is aware of the challenges posed and critics arrayed against his dialogue partners – and, thus, potentially against his own proposal. His critical remarks and corrections will be treated before turning to the scheme of cosmological evil and the immaterial evil beings.

3.4.3.1 Yong's defence of the Trinity and transcendent divinity

Walter Wink's view of cosmological evil[447] is based on exegetical studies on the New Testament combined with the cosmological vision based loosely on process theology.[448] Yong does not uncritically adopt Wink's cosmology; rather, he drives to strengthen and broaden the Winkean view of reality with more intentionally trinitarian thinking, which is needed to develop and preserve truly relational metaphysics, including divine and creaturely dimensions. The reason for this need is imbedded in process philosophy, which is inherently more pantheistic

446 This remark of mine refers to the presentation available in chapter 2 in this study.

447 There are many theories concerning cosmological evil. According to the classification offered by Janet Warren, Wink's system represents an ontological minimizing scheme, as a demythologizing approach to the powers. She also offers her own theories, which are based on metaphors and chaos-complexity theory. It is yet one example of the literature which has emerged to elaborate on the theme of demonology and the nature of demons and evil beings in general. E. Janet Warren, "Chaos and Chaos-Complexity Theory: Understanding Evil Forces with Insights from Contemporary Science and Linguistics", *Perspectives on Science & Christian Faith* (1 December 2011): 255–266. http://web.a.ebscohost.com.libproxy.helsinki.fi/ehost/pdfviewer/pdfviewer?vid=1&sid=7dbd486b-85a0-4d30-b1de-dd0240010878%40sdc-v-sessmgr02, accessed 10 May 2019. Accessed 10th May, 2019.

448 To understand more how the evangelical and especially charismatic wing has responded to W. Wink's idea, the following book offers some insights: *Understanding Spiritual Warfare: Four Views, Walter Wink with Gareth Higgins and Michael Hardin, David Powlison, Gregory Boyd, C. Peter Wagner and Rebecca Greenwood*, eds. James K. Beilby and Paul Rhodes Eddy (Grand Rapids, MI: Baker Academic, 2012).

or panentheistic in its orientation.[449] Yong constructs his case with a robust patristic foundation, drawing on the early church fathers, and utilizes especially Irenaeus' "two hands" and Augustine's mutual love metaphors, along with the aforementioned perichoretic theology.

The "two hands" metaphor, comprised of the Spirit and the Word, is especially important in two ways. First, it provides a truly trinitarian hermeneutical principle, which needs to be remembered when observing the cosmological scene in particular, to remain balanced given the prospect of humans seeking knowledge. Humans can gain knowledge of the cosmos because of the relationality and rationality principles. The source of this potentiality is the presence of *logos* and *pneuma* in the creation of humanity. The fallibility principle is still valid, but then this in turn points to the aforementioned Christological principle in the hermeneutics of sin. Therefore, the hermeneutical vision provides the foundation of the knowledge which can be generated concerning the invisible, immaterial world around. Additionally, both the Christological vision of sin and the relationality provided by the Spirit, which resides in the world, are needed to observe the reality of evil. The Christological dimension keeps the redemption as a central aspect in all ponderings related to the domain of evil and sin.

Secondly, the "two hands" metaphor signifies the roles of Spirit and Word in the activity of divinity itself, and especially as the immediate agents of creation. They are also markers of God's personal relationship to the world, reflected against the absolute transcendence of God. Augustine's trinitarian model is emphasized for its relational view, in which Spirit is the constitutive factor of the Father's love for the Son while providing the mutuality for that relationship. This perichoretic essence is the foundational view of the reality in a truly deep manner.[450] Therefore, both the trinitarian essence and the theology of creation are necessary foundations of the system. They provide the means to perceive the continuity of tradition in Yong's thought, which can then be cherished in a respectable way.

449 Yong is critical of both Lodahl and Wink concerning their model of the relations between God and the world. Yong, *Discerning the Spirit(s)*, 129. For more on the subject related to theism, pantheism and panentheism, see Mikael Stenmark, "Panentheism and its neighbors", *International Journal for Philosophy of Religion*, Vol. 85, No. 1 (February 2019): 23–41. Stenmark provides a helpful overview on the debate between classical theism, pantheism and panentheism. Yong does not get involved directly in this debate, but defends his own view while seemingly being aware of these questions. https://link-springer-com.libproxy.helsinki.fi/article/10.1007/s11153-018-9687-9, accessed 9 May 2019.

450 Yo Yong, *Spirit–Word–Community,* 50–72, 88–91.

3.4.3.2 Metaphysical and hermeneutical approach to the cosmological reality of evil

Patristic theology is important for Yong but he has not chosen to follow the traditional ontological paradigm based on substance and the materiality-immateriality distinction. Instead, he has chosen Wink's theological scheme for this cosmological view concerning evil and the demonic. Wink has written a trilogy called *The Powers*, in which he presents his vision.[451] He builds his view of the demonic powers through bipolar constructions of heavenly versus earthly, spiritual versus material and inner versus outer divisions. Therefore, the earthly and material actors are essential and primary in the construction, but not constitutively the only ones, because the powers are simultaneously generators of the force used by the material actors, from which the force emerges. Therefore, the inner aspects of reality should be understood as the spiritual forces within earthly institutions while the outer aspects are those political and other organizations which operate the actual power.[452] These two are tightly connected. Hence, the demonic powers and evil forces are considered as an evil sphere of activity and essence emerging from the level of human activity, in which the human sinful choices play an integral role. Yong uses this overall vision in his construction. However, Yong claims that Wink does not pay enough attention to metaphysical issues, and he uses the terminology of C. S. Peirce to correct this deficiency.[453] In his theoretical exercise, Yong utilizes Peirce's philosophy and pragmatism, or more precisely, Peirce's thinking as interpreted by Donald Gelpi in particular.[454]

Yong points out that Peirce did not develop any theological interpretation. Therefore, Yong uses the ones created by Gelpi and Robert Neville. The links between the theology of sin and evil are on one hand this categorical scheme (or the need for that) and the other is the role of experience (the interpretation provided by Gelpi). Gelpi seeks to improve Peirce's rather mechanistic way to understand the laws, or the influence of the Holy Spirit on believers, which Gelpi calls a life force. Because Yong thinks that Gelpi's view of the spirit as a vectoral feeling, an idea originally borrowed from the Whitehead's process philosophy,

451 These works include Walter Wink, *Naming the Powers: The Language of Power in the New Testament, The Powers*, Vol. 1 (Philadelphia: Fortress Press, 1984); *Unmasking the Powers: The Invisible Forces That Determine Human Existence, The Powers*, Vol 2 (Philadelphia: Fortress Press, 1986); *Engaging the Powers: Discernment and Resistance in a World of Domination*, Vol. 3 (Minneapolis: Fortress Press, 1992).

452 Walter Wink, *Unmasking the Powers,* 24–25, 43–53. Walter Wink's thesis is based on a profound exegetical project, which is presented in Wink, *Naming the Powers,* chaps. 1, 2 and 3. See Yong, *Discerning the Spirit(s)*, 128.

453 Noll agrees with this observation. See Stephen F. Noll, *Angels of Light, Powers of Darkness. Thinking Biblically about Angels, Satan & Principalities* (Downers Grove: Intervarsity Press, 1998), 24–26.

454 Yong, Spirit–Word–Community, 91. Donald L. Gelpi, *Varieties of Transcendental Experience: A Study in Constructive Postmodernism* (Collegeville, MN: Liturgical Press/ Michael Glazier, 2000). Michael Raposa, *Peirce's Philosophy of Religion*, Peirce Studies 5 (Bloomington: Indiana University Press, 1989).

is too weak, he instead draws on Wolfhart Pannenberg's way of describing the Spirit as a field of force. Yong writes, "The argument thus far is that Word and Spirit are distinct – as form and meaning, concretion and continuity, norm and legality, etc. – and yet related dimensions of being."[455] Yong strives to support pneumatology with this metaphysical hypothesis, which allows a distinction between the presence and activity of the Spirit, although that is not strictly Christological. Nevertheless, even if the ontological exploration in Yong's text is found within his detailed explication of the theology of the Trinity, its importance can be found in the relation to the human experience of divine presence, activity and absence.[456] The metaphysical reality and trinitarian understanding of it are needed to understand the creaturely freedom. Yong argues, that "God determines everything in the sense that God provides the spontaneity for their self-determination; this is metaphysical causation. On another level, events or persons are both determined by prior effects as well as spontaneously determine their subsequent effects; this is cosmological causation."[457] Yong draws a picture of a world where causes and effects can be apart from God because of the integrity of the freedom embedded within it. This is possible because God has produced each thing while preserving the integrity of freedom in them "by creating the subjective or spontaneous element at heart of every thing".[458] All this in turn is closely related to the realm of demonic.

Yong's preference to choose this construction can be observed from multiple angles. However, Yong defends one fundamental thesis in his metaphysical constructions when quotes James Loder and Jim Neidhardt: "…spirit refers to *a quality of relationality*".[459] Yong underlines that the relationality is a pneumatological category but serves furthermore as an ontological one. Through the application of Peirce's pragmatism, the transition from strict conceptual nominalism is possible. Rejecting the Aristotelian substance ontology, Yong builds upon the Einsteinian notion of the universe,[460] where the activity of the parts within the whole is profoundly relational, and the whole should be seen through the third concept of Peirce's epistemological and phenomenological

455 Yong, *Discerning the Spirit(s),* 122.

456 Yong, *Discerning the Spirit(s),* 122.

457 Yong, *Discerning the Spirit(s),* 127.

458 Yong, *Discerning the Spirit(s),* 126.

459 James E. Loder and W. Jim Neidhardt, *The Knight's Move: The Relational Logic of the Spirit in Theology and Science* (Colorado Springs, CO: Helmers & Howard, 1992), 10; italics original. Yong, Spirit–Word–Community, 84.

460 Yong claims that the development of the natural sciences and physics has changed the view of the world and matter, and the ontology of substance is no longer a current and accurate perspective, compared to the concept of force as both energy and a causal power together with the concept of a field, whether consisting of waves or of particles. The category of potentiality is crucial with its nature of indeterminacy and openendedness. Yong also explains his ideas utilizing quantum physics. See Yong, *The Cosmic Breath*, 55.

construction, from which emerges the triadic perception of reality.[461] This concept, which is called Thirdness, is the most important for Yong's composition in this field. As stated by Yong, firstness should be understood as the simple quality of things, secondness as the resistant factuality of a thing in relation to the other, and thirdness refers to the laws and generalities that mediate between these two.[462]

Yong places Wink's inner aspects of powers alongside Peirce's thirdness and the outer aspects with secondness.[463] Yong uses Wink and Peirce together to draw a vision of reality which is simultaneously cohesive but has categories with causal links and distinctions with each other. Wink emphasizes that there is no causal order between the aspects, as neither is the cause of the other. The transformation of a particular power from good or neutral to evil is a result of a departure from the subservient position connected to the purposes of God's original intention.[464] However, as Yong points out, the category of firstness is missing from Wink's system, and Yong elaborates on Gelpi's definition of spirit to construct the absent piece. Therefore, the demonic should be understood as "a law or nexus of laws that attempts to pervert the determinate forms of being and establish force fields of destruction—what the Bible calls the 'law of sin and death' (Rom. 8.2)".[465]

Gelpi's contribution is needed in this scheme to understand the tension between the different categories. The importance of adding the category of Firstness in Yong's system can be seen as primarily to prevent the whole scene, and its metaphysical logic, from falling into pantheism, because there is a need to preserve the distinction between ontological categories. Firstness as

461 Again, it needs to be noted how Yong uses these voices that he has selected. While they provide the frame, Yong interprets them and develops their ideas further. This is especially in the case of Peirce, who is not a theologian to begin with. Yong writes about his application of Peirce's ideas, "For Peirce, firstness is pure potentiality that acquires self-determination only over and against another (secondness). Such mutual determination is thirdness, apart from which neither of the two are accountable. In short, relationality is at the heart of reality, and Peirce's triadic construct is suggestive of how nature and grace can each retain the integrity of their essential character even while being mutually related." Yong, *Discerning the Spirit(s),* 115.

462 Yong, *Discerning the Spirit(s)*, 112; "Thirdness is that which mediates between first and Secondness, what Peirce called the activity of law or real generality. It is the habitual disposition or tendency to act in specific ways thus orienting experience dynamically toward the future. As real universals, Thirdness provides the impulses that drive both the evolution of the world and the trajectories of lived-experience, thereby structuring our experience of legality and continuity within development. Finally, Thirdness is the intrepretant which makes meaningful Secondness' otherness over and against Firstness. Alternatively said, Thirdness is the interpretation of actual or concrete signs or symbols (Secondness) with regard to their objects (Firstness)." Yong, Spirit–Word–Community, 92–93.

463 Yong, *Discerning the Spirit(s)*, 129.

464 Wink writes, "Neither pole is the cause of the other. Both come into existence together and cease to exist together. When a particular Power becomes idolatrous, placing itself above God's purposes for the good of the whole, then that Power becomes demonic." Walter Wink, *Naming the Powers: The language of Power in the New Testament, The Powers*, Vol. 1 (Philadelphia: Fortress Press, 1984), 5.

465 Yong, *Discerning the Spirit(s)*, 129.

the quality of the things serves to preserve this distinction.[466] This quality as firstness represents at this point "the existential spontaneity of things, which points to the mystery of evil".[467] It means the potentiality to choose freely against the will of God. This spontaneity is present and provided in creation through the kenotic principle. It is the essence behind the Fall. It is in this notion that Yong places the necessity to implement the category of firstness. This is crucial in Yong's understanding of the emergence of evil in order to not to direct the cause of its existence at God. However, Wink's system relies on an understanding of the human relations and sociality, and it elaborates the spirituality of these "suprahuman entities";[468] and thus, it can be considered an important layer for Yong's composition.[469]

The causality of the evil intentions between material and immaterial agents, or powers as in this case, is a question which has been addressed repeatedly by the generations. The causality can be blurred either by pointing to the non-causal nature of existing relationship as Wink seems to do, or simply to draw a curtain in front of the question and referring to the mystery. Yong however, holds people responsible and therefore, there is causality between the material and immaterial evil.

Yong presents his construction of the foundational pneumatology alongside with this metaphysical framework in order to paint a picture of the divine presence and activity in general, but it likewise, facilitates an understanding of the absence of that presence.[470] Furthermore, this web of concepts needs Robert Neville's reflections on the idea of creation *ex nihilo*.[471] Neville battled with the question of the uniting factor of the manyness of the world rather than it collapsing into chaotic plurality. Yong comments on Neville's thought, "Neville sees that the one which holds together the many things of the world cannot the be any kind

466 Ibid. Stephen Noll has analyzed Wink's cosmological system and come to the same conclusion as Yong. Noll writes, "Wink's theology is, finally, pantheistic, with God and the powers enmeshed in the flux of a closed cosmos." Noll, *Angels of Light, Powers of Darkness*, 25.

467 Yong, *Discerning the Spirit(s)*, 129.

468 Wink, *Unmasking the Powers*, 42. See also Wink, *Naming the Powers,* chap. 1; Wink, *Unmasking the Powers*, chap. 2.

469 Yong, *Discerning the Spirit(s)*, 127–132. See also Amos Yong, *In the Days of Caesar: Pentecostalism and Political theology*. Sacra Doctrina. Christian Theology for a Postmodern Age. (Grand Rapids: William B. Eerdmans Publishing Company, 2010), chap. 4.

470 See Amos Yong, "In Search of Foundations: The Oeuvre of Donald L. Gelpi, SJ, and Its Significance for Pentecostal Theology and Philosophy", *Journal of Pentecostal Studies*, Vol. 11, No. 1 (October 2002): 24. See also Gelpi's response to Yong. Donald L. Gelpi. "A Response to Amos Yong", *Journal of Pentecostal Studies* Vol. 11, No. 1 (October 2002): 27–40. The important aspect of Gelpi's theology is the role of experience, which Yong frequently underlines.

471 Robert Cummings Neville, *God the Creator: On the Transcendence and Presence of God* (Albany, NY: State University New York Press [1968] 1992); Amos Yong, "Oneness and the Trinity: The Theological and Ecumenical Implications of 'Creation *Ex Nihilo*' for an Intra-Pentecostal Dispute", *Pneuma* 19 (1997), 81–107; Yong, *Discerning the Spirit(s),* 105.

of thing itself, since if that were so, it would be determinate relative to other things and would have to find its relation to others via the third."[472] Yong explains that in order not to dissolve oneness and manyness into the pluralities of the world, the one needs to be the ground of being or the act of creation. Therefore, creation needs to be a transcendent act which creates the distance between the Creator and the creation.[473] This is important regarding Yong's trinitarianism, but also for his formulation of a theology of creation. This is again behind the aforementioned idea of kenosis in relation to creation, which creates the space for creatures, and now especially humans, to turn against their creator as needed to observe the model based on Winkean cosmology above explained.

Concerning the concept of divine absence, there is yet one notion which needs attention This is one aspect of the kenotic principle. The question to observe here is the possibility of divine absence regarding the essence of divinity in the metaphysical scheme. Neville's conclusion and reflection on the divine absence are based on the act of creation, which determines all things. The importance of the act is the unknown essence of everything behind the act itself; it is not possible to discern the reason behind the creative act or the indeterminate source of the act, the Godhead. In turn, Yong utilizes Peirce's categorical scheme and theory of signs to comprehend this created relational reality, even if it conceals this unknown intentionality aspect. Additionally, Gelpi provides the structure to address the human experiences of reality, the divine, and the absence of divinity. Such experiences can be understood as a metaphysical reality, as explained above, but for Yong the foundational character of human experience, found in both its individual and public nature, is essentially important.[474]

The absence of divinity can be observed in Neville's argument, which robustly defends the freedom of creation. God as an indeterminate source is a transcendent creator of all determinations of being. Freedom is one of the constitutive characteristics of those entities and their integrity, and freedom is preserved by creating spontaneity at the heart of each thing. This existential spontaneity points towards the possibility of evil. It means both the potential to

472 Yong, *Discerning the Spirit(s),* 105.

473 Yong writes, "An analysis of the creative act itself reveals creator, created, and the power of creating that mediates between the two. On one level, what emerges is God, as the transcendent and indeterminate source of all being, this determinate world as the terminus of the creative act, and the relationship between the two as the power of the creativity itself." Yong, *Discerning the Spirit(s),* 105–106. This section belongs to Yong's elaboration of the Trinity, but it also reveals the basis of the concept of kenotic creation, where the distance between creator and created are discerned.

474 Yong, *Beyond Impasse*, 58–69. Donald L. Gelpi, S.J., *The Divine Mother: A Trinitarian Theology of the Holy Spirit* (New York & London: University Press of America, 1984), chap. 2. Yong utilizes David Tracy's theology to defend the public nature of both theology and its epistemological questions. David Tracy, *The Analogical Imagination: Christian Theology and the Culture of Pluralism* (London: SCM Press Ltd, 1981), chap. 2.

make decisions or to experience something which is against the norms or ideals of harmonious relationships between the self and the world or the other. Those forces which strive to break this harmony can be called demonic; they become either an ontological reality, or personal beings, if the force has been incarnated in a person.[475] Therefore, the question of agency and intentionality seen in Neville's ideas is not against the potentiality of evil; instead it supports the metaphysical scheme, even if the experiential aspect of reality together with the rationality is imbedded within it. This is precisely the reason why all these philosophical layers are needed to fully understand Yong's system. It addresses the ancient question of God and the essence of goodness as the source of everything, and the existence of the evil both on an existential level in metaphysics as well as in human experience.

3.4.3.3 Yong's theology of demons

The metaphysical system presented above provides a base to assess Yong's demonology. Yong uses double-layered sight to assess the evil, as demonic, in relation to the question of agency. This is observed first, before turning to the activity and manifestations of the demonic forces. Thus, these two perspectives present the demonic realm as a force emerging from the communal level of human activity or in relation to a personal being or beings. Therefore, the realm of activity is either a community of actors generating the force, mostly observed from the perspective of humans, or actual spiritual beings operating with and through the force. Ontologically speaking, this distinction is not viable, but practically, it is present, as will be presented below. Yong stresses the need to acknowledge the reality of demons to account for the forces which regulate the human experience. It needs to be noted that Yong rejects the dualistic notion of reality and writes, "Ontologically, the demonic has no independent status apart from divine creation even if cosmologically, demons are real and destructive force fields interwoven with space and time."[476] It can thus be stated that the sinful human activity is primal and essential. This cosmological horizon affects the theology of sin through the interpretation of the narrative of the Fall. The points of observations are the order of events and the agency of the Fall. If the serpent was not in the picture before the evil could emerge from human wrongdoings, the guilt lays heavily

475 Yong, *Discerning the Spirit(s)*, 101-132.

476 Yong, *Discerning the Spirit(s)*, 235–236.

with the humans. Nevertheless, the spontaneity provided in creation, and the potentiality to choose wrong, are embedded there in the first place.[477]

The experience of the divine absence is termed 'demonic'. Yong chooses to use the term 'divine absence', but does not negate this demonic mode of being; conversely, he regards it as a palpable reality, which "demands prophetic response, rejection and action".[478] Yong notes that the extreme radical evil is commonly referred as Satanic. Yong explains the role of the demonic as something which "drives toward maximizing inauthenticity and estrangement in the world. It does so through force fields that tempt each thing to overestimate its significance and purpose, and to overreach its sphere of influence. This results in a distortion of a thing's identity and a disruption of its network of relations."[479] This formulates not only what Yong sees as demonic, but it serves as a strong definition of a sin in its purest essence.

Despite the ontological claims of a demonic realm, it is necessary to look at Yong's view of demons as personal beings. Yong uses the argument of the human experience, which theologians and psychologists have called demonic oppression or possession, to legitimate the fact that demons can be called personal beings. The logic is described with the following order of events: first is the influence of the demons upon humans, which then drives them to misuse others "instead of repenting and returning to God".[480] Exposure to demons and collaboration with them produces destructive power. Yong mentions the Holocaust as an example of this process. At this point Yong also gives his view of the hell, which he regards as a separation from God and "the ultimate mystery of non-being and also of God as well. [...] Hell is what it is by virtue of its alienation *and* yet relatedness to the creator."[481] The question of hell is not elaborated any further in this study, but it is notable that Yong continues his metaphysical logic at this point as well.

Yong reminds the reader that "the biblical principalities and powers are multivalent".[482] One aspect is how the demonic sphere stands in relations to the individual rather than to the social structures.[483] However, Yong prefers

477 Yong, *Discerning the Spirit(s)*, 130–133. *Renewing Christian Theology*, 273–274.

478 Yong, *Discerning the Spirit(s),* 127. Footnote 38.

479 Yong, *Discerning the Spirit(s),* 130.

480 Yong, *Discerning the Spirit(s),* 130.

481 Yong, *Discerning the Spirit(s),* 130, fn. 44. Yong refers to Wink, *Unmasking the Powers*, 39-40, and to Luther through Carter Lindberg, "Mask of God and Prince of Lies: Luther's Theology of the Demonic", Alan M. Olson, ed. *Disguises of the Demonic: Contemporary Perspectives on the Power of Evil* (New York: Association Press, 1975). Yong, *Discerning the Spirit(s),* 130.

482 Yong, *Discerning the Spirit(s),* 130.

483 Yong refers to Henry Lederle, "Better the Devil You Know? Seeking a Biblical Basis for the Sociatal Dimension of Evil and/or the Demonic in the Pauline Concept of the "Powers"", *Like a Roaring Lion...: Essays on the Bible, the Church and Demonic Powers,* Pieter G.R. de Villiers ed. (Pretoria: C.B. Power Bible Centre/ University of South Africa, 1987), 102–120. Yong, *Discerning the Spirit(s),* 130–131.

more collective perspective and points out three distinct biblical understandings of the principalities and powers. First, they are spiritual forces of evil in the heavenly realms (Eph. 6:12). Secondly, the powers are the human authorities, operating as social or political institutions, which are established by God (Rom. 13:1–8). Yong mentions that these people can be either faithful or rebellious in their service in relation to God. Thirdly, powers represent the actual social and political structures or institutions (Rev. 13:1–7). Yong refers to the powers as spiritual forces, along with the thirdness in Peirce's scheme, but their reality can be observed only in concrete reality, the secondness. Yong wants to underline the human responsibility and agency behind the emergent demonic realm. This applies to demonic strongholds and destructive social structures which bear a demonic character. However, human agency does not restrict the ontological category to remain strictly within humanity or its agency. Yong reminds that demons' ontological reality as a destructive spiritual force cannot be denied. Additionally, the demonic can be understood as a symbol contrasted against the Holy Spirit, thus regarded as an activator of force fields of chaos, irrationality, isolation or alienation, and stagnation. Yong repeats the eschatological importance of the Holy Spirit, and sees the demonic as a force or an agent which resists the Spirit's transformative and eschatological work. Again, the human experience is crucial, because the realm of the demonic does not exist as an independent ontological or operative category without it, as Yong repeatedly reminds his readers.[484]

Yong elaborates on the question of ontological categories concerning the demonic by introducing a new concept, and category: *religious cosmology*. Yong admits that the scientific approach to cosmology rejects the idea of spirits or demons; thus, but sphere of human experience of destructive powers and source of horrors explained above demands this category. Pentecostal spirituality acknowledges spiritual beings and demons as part of human experience. The richly populated religious cosmology provides the category for those experiences by recognizing their existence rather than explaining them. Religious cosmology is a comparative category, which recognizes the forces of destruction, sin and death as a threat to human life. Therefore, the demonic as a category can be used to recognize certain types of social ills. Pentecostal spirituality acknowledges these experiences but also the activity of the church against such forces. The central terms are oppression and possession, and deliverance and exorcism. Religious cosmology serves to comprehend the realm and activity of resisting the evil, referring to the personal spiritual beings which are evil. Yong notes, that this is commonly called spiritual warfare, which was encouraged by Paul

484 Yong, *Discerning the Spirit(s),* 131–132.

(Eph. 6:12; 2 Cor. 10:4–6). The question of spiritual warfare is therefore related to the theme of encounters between humans and demons. Yong writes how Pentecostals and charismatic Christians are divided on the question of whether possession of Christians is possible. He gives the commonly agreed upon list of the diagnostic symptoms of the possession, as violent or uncontrollable behaviour, voice changes, the dilation of the eyes and manifestation of hatred, frothing at the mouth, utterances of blasphemies and execrations, enduring bondage to destructive habits and compulsive fears.[485]

Yong creates the view of demonic realities through both empirical and theoretical perspectives. One bridge that can be seen between them is the potentiality of influence both ways. Demonic forces can influence people and in turn, repenting communities can diminish the infernal powers. The influences flowing in both ways represent how the combination of emergence theory and top-down causality functions in the metaphysical scheme. One aspect which Yong has not addressed directly is the individual's potential to be an actor in either direction. As already stated, Yong's system prefers the community of actors in its vision. However, this practical aspect is present in Yong's book *In the Days of Caesar*. Yong presents the problematic combination of cultural variations as expressions of ethnic backgrounds, aa well as the demonic connotations that those cultural traditions and practices carry. Yong uses Ghana as one example, citing the research of Opoku Onyinah on witchcraft and exorcism. Yong notes how, "The result of pentecostal deliverance is that new ecclesial relations replace cultural, ancestral, or wider kin networks through which spiritual beings might otherwise maintain destructive authority over unsuspecting individual believers."[486]

Yong applies the concept of deliverance to economics, making observations on the assumptions, implications and consequences of the cosmological scene towards economics and business. He presents the connections between the revival and growth of witchcraft beliefs due to economic struggles in post-colonial Africa.[487] Problems are pointed out in this growth, particularly in relation

485 Yong refers to Michael Green, *I Believe in Satan's Downfall* (Grand Rapids, MI: Eerdmans, 1981), 134–135 and Marguerite Shuster, *Power, Pathology, Paradox: The Dynamics of Good and Evil* (Grand Rapids, MI: Eerdmans, 1987), 186–190. Yong, *Discerning the Spirit(s),* 237–238. Yong also raises the development of new demonological insights provided by members of the Third Wave movement. Even if he does not fully agree with their views of principalities and powers, he calls for dialogue with them. It needs to be stated that this was written nearly two decades ago, and it does not necessarily represent his current stance. However, Yong again emphasizes the need to acknowledge the structural evil at work in human communities, rather than fighting abstractly. Yong, *Discerning the Spirit(s*), 238–240. This movement, started by Peter Wagner and John Wimber among others, is one of the many movements which together form the latest Pentecostal-affiliated forms of Christianity. The Third Wave is recognized by its teaching of "signs and wonders". See more in Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1997), especially the chapter "The Charismatic Explosion".

486 Yong, *In the Days of Caesar*, 125–126.

487 Yong points to two sources in particular: Jean Comaroff and John Comaroff, *Modernity and Its Malcontents:*

to how to combat this demonic enemy. The practice spiritual warfare against witchcraft, which is assumed to be behind the hardships of life, can come to look like as witchcraft itself. Challenging the cosmological framework and beliefs among Pentecostals in this context, Yong claims that the local worldview and liturgical practices reveal that the indigenous beliefs and practices have not been adequately challenged but rather adopted and applied to Pentecostal spirituality and deliverance practice. Yong confronts this situation by asking, "Do pentecostal and indigenous cosmologies rightly portray the way things are regarding the principalities and power?"[488]

Yong's treatment of the spiritual warfare concept is built by means of exploration of the theology of territorial spirits and the warfare against that realm and its affect on nations. His critical opinion is distinctively clear. The leading figure behind this theological scheme is C. Peter Wagner.[489] Yong claims that this type of activity, introduced by advocates of spiritual warfare, goes beyond the New Testament encouragement and order to pray for the leader of the government. He points out three ways in which the territorial warfare approach and practice have resulted in deconstructive interpretations concerning political opposition or the social problems. First, there is the tendency to demonize everything that contrasts with Pentecostal values. The example here is from Brazil, and demons to be expelled are hunger, misery, unemployment, inflation, corruption, organized crime, and generally all kinds of chaos in society. The candidates of the opposition are presumably the candidates of the devil. Secondly, religious affiliation other than Christian in the political arena is considered as advocacy of the demonic scheme. The third example is particularly disturbing, when Yong recounts the acts of Efraín Ríos Montt's army against the indigenous people of Guatemala, and which were commented by the pastor of the Verbo Church. Yong quotes the pastor: "The Army doesn't massacre the Indians. It massacres demons, the Indians are demon possessed; they are communists. We hold Brother Efraín Ríos Montt like King David of the Old Testament. He is the king of the New Testament."[490]

Ritual and Power in Postcolonial Africa (Chicago & London: The University of Chicago Press, 1993) and Henrietta L. Moore and Todd Sanders, eds., *Magical Interpretations, Material Realities: Modernity, Witchcraft and the Occult in Postcolonial Africa* (London & New York: Routledge, 2001). Yong, *In the Days of Caesar*, 128.

488 Yong, *In the Days of Caesar*, 129.

489 Yong lists several books by Wagner: C. Peter Wagner and F. Douglas Pennoyer, eds. *Wrestling with Dark Angels: Towards a Deeper Understanding of the Supernatural Forces in Spiritual Warfare* (Ventura, CA: Regal, 1990); C. Peter Wagner, *Engaging the Enemy: How to Fight and Defeat Territorial Spirits* (Ventura, CA: Regal, 1991); *Warfare Prayer* (Ventura, CA: Regal, 1992); and *What the Bible Says About Spiritual Warfare* (Ventura, CA: Regal, 2001). Yong, *In the Days of Caesar*, 130.

490 Yong refers to Sara Diamond, *Spiritual Warfare: The Politics of the Christian Right* (Boston: South End Press, 1989), 166, quoting from *Sectas y Religiosidad en America Latina* (October 1984), 23. Yong, *In the Days of Caesar*, 132–133.

Yong also points out the theological justification of military actions against the advance of socialism during the Cold War era and the rhetoric of demonization used among both the neo-Pentecostals and the wider evangelical and Protestant "right".[491] Yong writes:

> *Pentecostal spirituality and piety, buttressed by a complex cosmology of spirits, principalities, and powers, has been applied dualistically in naïve ways, resulting not only in "politically incorrect" practices, but in theologically heretical ideas and practically dangerous agendas.*[492]

There is a clear need to re-evaluate the demonology of Pentecostals after the rise of the Third Wave. It remains to be seen whether Yong's proposal will be adopted to improve the unhealthy interpretations of biblical demonology.[493]

Yong offers yet another perspective on the powers,[494] regarding the eschaton and redemption of these forces. Yong writes, "From a canonical-Pauline perspective, it appears to me undeniable that the powers were both created by God for divinely ordained purposes, and have been and will be redeemed in the eschatological scheme of things."[495] Yong provides scriptural references to defend his argument, which are all related to the themes of subjecting the powers and the ultimate reconciliation of all things to God and Christ. Yong underlines his claim that these powers were created good, they are presently fallen and therefore dysfunctional, they were judged in the Christ event, and are "currently in the process of ultimate restoration according to God's providential plan for creation".[496] Together with Yong's metaphysical understanding of these powers, it is understandable that something which is not independent ontological category, cannot be eternally condemned. This becomes evident through the elaboration of the theme of exorcism as a purifying rite in a practical and communal arena through liturgy and worship, which is also a political sphere.[497] Yong operates

491 There is another example of how Yong addresses these issues. See Amos Yong, "Going where the Spirit Goes: Engaging the Spirit(s) in J.C. Ma's Pneumatological Missiology", *Journal of Pentecostal Theology*, Vol. 10, No. 2 (2002), 110–128.

492 Yong, *In the Days of Caesar*, 134.

493 See more in a useful article by Tony Richie, "Demonization, Discernment, and Deliverance in Interreligious Encounters," in *Interdisciplinary and Religio-Cultural Discourses on a Spirit-Filled World: Loosing the Spirits*, eds. Veli-Matti Kärkkäinen, Kirsteen Kim and Amos Yong (New York: Palgrave Macmillan, 2013), 171-184.

494 Yong's *In the Days of Caesar* was published in 2010, marking a decade from the first book related to the theme of demonic. Yong has not changed his central claims but has clearly developed the scope.

495 Yong, *In the Days of Caesar*, 149. Yong uses the term 'canonical-Pauline' to express that he has included the epistles of Ephesians and Colossians, despite their disputed nature concerning authorship. See footnote 103 on the same page.

496 Yong, *In the Days of Caesar*, 151.

497 Yong, *In the Days of Caesar*, 152–155.

simultaneously on psychological, spiritual and theological levels, where again the corporate and earthly reality is intertwined with metaphysical assumptions. He lays out his agenda to interpret the demonic through the emergent reality of powers which were good at creation and can be redeemed by the redeeming power of Christ.[498]

Yong has elaborated on his thinking of emergent spiritual beings, especially in the book *The Spirit of Creation*. Yong writes also about the attempts to study demonic phenomena through empirical means, but acknowledges the challenge especially in the Pentecostal tradition, where there are myriads of spiritual experiences. Nevertheless, Yong desires to find ways to understand these experiences scientifically.

Yong has chosen two voices to construct his views at this time. One is the philosopher and theologian David Ray Griffin and the other is Walter Wink, discussed above. Griffin is important because he has worked within the Whiteheadian philosophical and cosmological framework, which Yong employs. Again, the central aspect is experience. Whitehead employs both the concept of feelings as vectors, and the theory of prehension. The vectoral feeling and prehension together provide the elements for metaphysical considerations as well as for the idea of a process and development of reality. These are needed to build the rationale for the emergence of a spiritual level, which can operate individually and independently from its base. Griffin has worked with parapsychological phenomena, trying to find metaphysically plausible explanations for paranormal and parapsychological experiences. Whitehead's theory of prehension suggests that there is a link between human experience and a fundamental non-sensory perception of the world. This is possible with the theory of emergence, and the link is the prehension. Yong writes concerning the metaphysical dimension linked with human experience, "In fact, all things are constituted prehensively, that is, in some ways (passively) being produced by and in other ways (actively) incorporating other contiguous and non-contiguous events. Contiguous prehensions include the mind-body relations while non-contiguous relations include not only our memories but also our prehending other minds."[499] The central aspect here is to observe the potentiality of human connection with non-material agents, the spirits. The non-contiguous relations are possible precisely because the reality is constituted by prehension, which embraces the continuity aspect of ultimate reality. This underlines the ontological relationality but also the potentiality of interaction on all levels of created reality. Griffin has created a hypothesis that strives to explain the human experiences which involve past events, memories

498 Yong, *In the Days of Caesar*, 161–163.

499 Yong, *The Spirit of Creation,* 202.

that are not our own, the function of mediums with agents who interact through them, the phenomenon of possession, apparitions or reincarnation. Griffin utilizes Whiteheadian metaphysics to explain parapsychology through scientific means, and Yong creates from this his demonological application. This construction reveals the importance of process philosophy in Yong's system. Yong writes:

> *In the end, the cash value of these deliberations for Griffin is a robust, naturalistic, but not materialistic spirituality. Within the process cosmological framework, human selves are emergent self-determining souls that prehend themselves (their memories), others, the world, God, and even other spiritual realities, and through such prehensive occasions they encounter and create value in the world. Such evaluative enhancements are not limited to our embodied life spans, but may persist after we die as our disincarnate spirits continue to interact with and influence others and the world.*[500]

This quote is one of the clearest explications to point to the demonic as an emergent reality from the human level, which has the capacity to interact and influence others independently of the human level of activity.

One concept of Griffin which is utilized by Yong, is panexperientialism. Yong's suggestion is that panexperientialism correlates with the premodern concept of the transcendent or spiritual world. Yong uses the term by extending it to the cosmological framework. This is an important notion to clarify the ontological differentiation concerning the cosmological agents. Yong's logic assumes an analogy between the human mind as an emergent property, and psychic interactions, which can be considered as emergent realities. Yong points then to Pentecostal spirituality, where angels and demons can be assumed to be emergent realities as spirits which "can and indeed do 'survive' the disintegration of their material or sentient 'parts'". Yong continues. "Is it plausible to suggest that angels and demons—among the many ancestral, animal, and nature spirits in the pentecostal imagination—are not necessarily transcendental entities [...] but emergent spiritual realities that constitute the complex fabric and web of human experience?"[501]

Yong offers ten theses as considerations towards a pluralistic cosmology. This section, which he calls "a piece of speculative theology",[502] constitutes a summary of many layers of metaphysical and cosmological considerations.

500 Yong, T*he Spirit of Creation,* 203.

501 Yong, *The Spirit of Creation,* 204.

502 Yong, *The Spirit of Creation,* 208.

1. The Triune God is the only necessary, transcendent, and pure spiritual reality.[503]
2. The Triune God creates all things as good.[504]
3. God is the primordial source of the good, being transcendental, but the opposite in the spiritual world fully emerges in the cosmos with the appearance of *Homo sapiens*. "Sin is thus a theological reality that identifies humanity's conscious rebellion against and falling out of relationship with God, resulting in the emergence of evil." And. "…sin is a supervenient reality, constituted by but irreducible to the human experience of broken and distorted relationships. There is no separate 'fall of angels' in the creation narrative, at least not one that occurred prior to the emergence of *ha'adam*."[505]
4. "The emergence of spirit in humanity intensified further the spiritual dimension already latent in the very fabric of our interrelational cosmos." And "The spiritual nature of cosmos emerges out of discursive interactions with the world." This manifests in at least the following ways: 1) the feeling of awe and a sense of wonder in front of natural beauty; 2) humans interact spiritually with the dynamics of nature; and 3) humans can develop relationships with animals.[506]
5. Angelic spirits are emergent benevolent realities which can manifest in the following ways: 1) as personal beings (Dan. 8:15; Luke 1:19; Matt. 18:10); 2) ecclesially, as angels of the churches (Rev. 2–3); 3) institutionally, socially or nationally, either as principalities and powers per Paul (1 Cor. 2:6–8; Eph. 3:10, 6:12; Col. 1:16) or princes of Persia and Greece (Dan. 10:20), or as Michael, the prince of the people of God (Dan. 12:1; cf. Rev. 12:7), or as the divine council or assembly of God, "members of whom may have been 'assigned to' (or supervened upon) the nations of the world" (Deut. 32:8; 1 Kings 22:19–20; Job 1:6, 2:1; Ps. 82:1,6) or the various manifestations of civil society (i.e. the spirits of capitalism, socialism or the global economy); 4) terrestrially, as spirits shaped by geographical or topographical regions, like an "angel ascending from the rising of the sun" (Rev. 7:1–2), or as natural terrestrial phenomena like winds, flame, and fire (Judg. 12:20; Hebr. 1:7); or 5) celestially, as spirits of heavenlies, as hosts of heaven (e.g. Isa. 40:26; Luke 2:13), perhaps emergent from the intergalactic constellations and alignments of the stars (Job 38:7), also representing celestial and cosmic worship (Heb. 12:22, Rev. 5:11).[507]

503 Yong, *The Spirit of Creation,* 208–209.

504 Yong, *The Spirit of Creation,* 209–210.

505 Yong, *The Spirit of Creation,* 211.

506 Yong, *The Spirit of Creation,* 211-213.

507 Yong, *The Spirit of Creation,* 213-217.

6. Demonic spirits, then, are divergent (as opposed to emergent) malevolent realities. They manifest 1) archetypally as the primeval chaos (Gen. 1:2) and linked to that as destructive primordial sea dragons (e.g. Job 41; Ps. 89:10; Isa. 51:9) or as Satan or the devil; B) antipersonally as various destructive powers, referring to gods or lesser spirits of the early Christian era, a wide range of malevolent beings, deceased souls, or dangerous irrational realities, which occur in biblical texts or in contemporary accounts of demonic possession and oppression; 3) as systems of domination present socially, historically, politically and economically, even the "spirit of the world" (1. Cor. 2:12, the haunted city of Babylon in Rev. 18:2); 4) as regional, geographic, terrestrial or cosmic forces of destruction (e.g. volcanic eruptions, tsunamis and earthquakes), or locales of concentrated evil (e.g. Pergamum as Satan's throne, Rev. 2:13); or 5) anticelestially as fallen angels (Luke 10:18; Jude 6; Rev. 12:13) and the deceiver present in the Garden of Eden.[508]
7. The triune God continues to work to redeem the world incarnationally (Word) and pentecostally (Spirit) and does so primarily through the church, also seen as an emergent entity which is constituted by its members but not reducible to it, whether congregations, denominations or the smallest parts, its individual believers.[509]
8. The redemptive work of the church includes participation in the ministry of Christ through the power of his Spirit to name, resist and exorcise the demonic, if necessary, and to deliver the oppressed from destructive powers. Exorcism functions on three levels: 1) personally, through the healing of self-identities; 2) socially through reconciliation between people, and 3) politically, for example, through the implementation of justice.[510]
9. The eschatological redemption will involve concrete and material bodies, including: 1) human bodies, perhaps also animals, healed souls and reconciled spirits. Eternal life is for whole creatures rather than disembodied spirits (Luke 24:39); 2) communities of the people of God, including their various emergent principalities and powers; and 3) the renewal, renovation and re-creation of the material creation (Rom. 8:19–22).
10. "…the recalcitrant, reprobate, and irredeemable powers will finally experience (self) destruction", which represents the hell of the biblical traditions. This doom includes: 1) those who eternally rejected the love of God, which resulted in disintegration of their personhood and their spiritual identities; 2) social groups who embody unrighteousness (Sodom and its fallen angels); and 3) all unrighteousness represented by Satan.[511]

508 Yong, T*he Spirit of Creation,* 217-221.

509 Yong points out that his concept of emergent church is an ontological description and not equivalent to the North American phenomenon called the "emerging church". Here he refers to Bruce Sanguin, *The Emerging Church: A Model for Change and a Map for Renewal* (Kelowna, BC: Copperhouse, 2008), however, with a positive note. Yong, *The Spirit of Creation,* 221–222.

510 Yong, *The Spirit of Creation,* 222–223.

511 Yong, *The Spirit of Creation,* 224.

These ten theses lay out Yong's wide horizon of the pneumatological approach towards the universe and reality. He claims to be aware of the challenges of his approach and these theses, especially concerning the parapsychological explorations. However, he concludes, "I personally think that if our cosmos is truly spirit-filled (or infested!), then science should or will eventually find a way to research these realities."[512] The science-theology debate has occupied a range of theological scholarship, and the evaluation of Yong's enterprise within that context extends beyond this study.

3.5 SOME FURTHER REMARKS AND AN EXAMPLE OF METHODOLOGY

The study presented above reveals the innovative nature of Yong's theology. In some areas it is a departure from the classical theological tradition held in the West as well as from the general views supported by Classical Pentecostals. However, it creates also a line of continuity to both traditions, while remaining hospitable towards the Christian East and the Greek theological tradition. The continuity is clearly apparent, for example, in the usage of Patristic authors in relations to the classical tradition and, in turn, for the Pentecostals, within the sphere of pneumatology. The emphasis of the Holy Spirit ties Yong's approach to the Pentecostal genre, even if the hermeneutics are his own.

That said, Yong remains unique among the collection of theological authors in this study, with his views of humanity, the Fall and demonology. The major departure from the substance ontological view of reality and the application of evolutionist and emergentist views concerning *ha adam* situate Yong in a category of his own. In general, Pentecostals are in unison in following the earlier Christian tradition. Classical Pentecostals take demonic reality seriously and interpret Satan and demons mostly through the Enochic tradition, confirming the traditional way to perceive the authority of God and the capability of Christians to resist or relate to these forces. Therefore, Pentecostals form a strong line of continuity in relations to tradition in this matter. The ontological differences appear to be more radical in Yong's theology, as does the causal agency of evil forces as well. It could be interpreted from various perspectives whether this discontinuity is an advantage or disadvantage.[513] However, there is a challenge

512 Yong, *The Spirit of Creation,* 225.

513 This line of thought will not be speculated on in depth here. It is a disadvantage if it results in a rejection of Yong's ideas altogether. But it is an advantage if it can be interpreted fruitfully and, therefore, received as relevant through a process of adaptation done within any given context or community. The potential reception in various cultures and contexts of Yong's work, especially his metaphysical constructions, is mainly dependent on the level, familiarity and ability to understand academic philosophical theology within the community.

concerning the reception of Yong's ideas by the Pentecostal readership. This challenge is most notable in the application of process philosophy and theology within the metaphysical scheme.

Yong rejects Aristotelian substance ontology and builds his metaphysical vision starting from the Whiteheadian concept of prehension. Already discussed above are the metaphysical challenge, which is evident within the transcendent dimension of reality, and trinitarian frame. Yong shapes his system so that it would not collapse into a pantheistic view of reality in which the God swallows creation or vice versa. Instead, Yong uses and confirms the panentheistic view, which in turn secures the important notions of reality and its relations between various agents, material and immaterial, divine and other. There are some important markers related to this study, such as the agency of human free will, the ability to make bad choices, and the existence of evil spiritual beings. Yong holds as a fundamental fact that there are evil spiritual beings which exist and function. This is his view of reality and an interpretational choice following human experiences. But how to adjust the concept of prehension in this frame and/or is it even necessary?

Yong solves the metaphysical problems of prehension with his theological construction, but challenges still remain. Prehension is an abstract philosophical concept, which in its own conceptual sphere functions as an apparatus to orchestrate and present the ontological reality. It provides a relational, energetic and evolving view of reality. This can be assumed as the reason – or one of the reasons – why Yong has chosen it as a starting ground. It envisions the reality in such a way that the pneumatic emphasis and perspective of reality fits nicely. The Whiteheadian view of reality is developed by others and, in turn, it provides a springboard for emergence theory. These are the strengths of this scheme. However, there is a potential weakness in the connection between this abstract philosophical machinery and the actual human experience and perception, and its potential influence on other areas of theology.

Prehension is a theorized aspect of an experience, which is then detached from the affective nature of being. The machinery built around the concept of prehension provides a structured way to perceive, for example, the material-immaterial distinction and other dimensions of reality. This can create a challenge to correctly interpret the use of the term if it is applied in the pneumatological imagination system, in which the community is one interpretative actor. The concept of experience in the Pentecostal ethos is tightly interwoven with affective human beings. Yong also uses the concept of experience in multiple ways which are not tied to only one perspective of experience. It is a challenge to reconcile these two, or many, notions within the concept of experience, and secure the system so as not to lose the conceptual structure of either metaphysics or the

function of the theological hermeneutics. The result can be either a fractured vision of reality or a confusion of the meaning of terms. That said, the aim of this concept of prehension is finely stated by Griffin, who explains the concept and its application by Hartshorne:

> *The fact that memory and perception have all been able to explain in terms of a common principle brings us to Hartshorne's strongest basis for advocating panexperientialism to the scientific and philosophic communities. The drive of both science and philosophy, he holds, is towards conceptual integration. The goal is to explain as many phenomena as possible in terms of the fewest basic categories. Through Whitehead's category of prehension—the nonsensory sympathetic perception of antecedent experiences—we are able to reduce several apparently very different types of relations to one fundamental type of relation. The category of prehension explains not only memory and perception, which seem different enough at first glance, but also temporality, space, causality, enduring individuality (or substance), the mind-body relation, the subject-object relation in general, and the God-world relation.*[514]

This quote illustrates the connection with the science-theology dialogue. Therefore, it is understandable that these types of conceptual components are used on a philosophical level.

The usefulness of prehension can be seen in its provision of an energetic and evolving reality instead of a static one. It also offers one important essence which is a key to understanding reality. Yong builds his metaphysical vision with the concept of relationality, which is even more fundamental than any other aspects of reality. It is informed by the process theology-related metaphysics but it is not limited to that. Therefore, that frame – namely, relationality – is a constitutive element in Yong's metaphysics. Thus, the starting point could be also other than process philosophy and Whitehead.

Yong repeatedly brings the concept of *ruach* to the fore but it seems that it is not utilized as much as it potential could be. Yong offers proof that there is a strong enough biblical foundation to understand the Creator's blueprint of creation, forming the interaction between material and immaterial existence in the formation of *ha adam* as an en-spirited dust, but this is not utilized to create a metaphysical base. Likewise, *ruach* functions as a template for the interaction between these two ontological levels, functioning in the created reality by possessing individuals, as can be found in Old Testament narratives. Therefore,

514 David Ray Griffin, "Charles Hartshorne," in *Founders of Constructive Postmodern Philosophy: Pierce, James, Bergson, Whitehead, and Hartshorne* (Albany, NY: State University of New York Press, 1993), 209. Italics original.

Yong already provides the hermeneutical tools to build a bridge between the layers of existence, which can be comprehended even if the Whiteheadian scheme is not introduced.

It needs to be stated that Yong's obvious desire is to provide a metaphysical explanation for the perceived and experienced reality. The focus in this study has been on the appearance of evil spiritual beings. The emergence theory is useful in that regard to connect the collective experience of communities with the evolving and rising level of evil. Its advantage is that it ties the responsibility tightly to the human community and their agency. The other strength is that it avoids the use of the angelic fall narrative and invites the community to make changes in their own environment and situations concerning manifestations of evil, especially on the structural and corporate level.

Behind all this is the theory of emergence of mind, as well as the Winkean ideas. That merges again the philosophical and scientific fields that inform theology. As has been explained above Yong uses various access points for the construction of his argumentation; he forms the boundaries to maintain the coherence and balance between the various sources of information. While this is not so explicated in theoretical level, but he does it nonetheless, and it is clearly manifested in his more grassroots writings and preaching.[515]

This is related to one additional challenge, which is present in the relationship of levels of theology found in the academic writing and congregational preaching; the correlation between orthodoxy, orthopraxis and orthopathos. Yong writes about apostolic preaching, which needs be "orthodox theologically, orthopathic interpersonally, and orthopraxic communicatively (or perlocutionarily)".[516] Considering the pneumatological imagination and the involvement of the third pole of actors, the community, it is a necessity to evaluate the theological foundational principles of any given theological construction, even if it is embedded within the Sunday service preaching. Therefore, is there a risk that there are factors in the metaphysical construction which are not visible on the kerygmatic level but potentially influence it on the ground level through constructive but speculative semantics, which in turn can be interpreted in an incorrect way? If it requires an advanced level of theological scholarship to understand the corrective moves of Yong to secure the trinitarian orthodoxy, this cannot be expected from the Pentecostal audience in general. To express the metaphysical reality with comprehensible concepts is a challenge for all

515 This is especially evident in Amos Yong, *The Kerygmatic Spirit: Apostolic Preaching in the 21st Century*, ed. Josh P.S. Samuel (Eugene, OR: Cascade Books, 2018), 201.

516 Yong, *The Kerygmatic Spirit,* 201.

theologians involved in metaphysics, and even more so within the Pentecostal community, which is not accustomed to academic theology.

However, there is still an existing and remaining challenge to explain the birth or existence of demons. Generations of theologians have battled with this question. Yong is among those who admit that the "fall of angels" narrative is not an accurate interpretation of the Scriptures in this matter. Yong operates within the science-theology dialogue, which aims to explain the phenomena of this world, and the world of the spirits is included. However, the Hebrew canon remains silent on that matter. Perhaps this is a hint to all innovative theologians that there are limits to our knowledge and understanding, and perhaps our curiosity as well.

That said, it is necessary to build an understanding of Yong's metaphysical vision with all its complex layers and to hear his hermeneutical reading of the Bible in relation to the topic of sin. Yong has a strong pastoral message. He is concerned about the treatment of the poor, weak and needy members of humanity. Therefore, his message and theology are constituted by this element as robustly as by the metaphysical construction. Yong's hermeneutical method is admirably precise with deep philosophical considerations, and it can be equally viewed as intentionally ecumenical or universal. Yong's method of forming the landscape tends not to solve the problems with normative clauses, but rather holds the eschatological telos as a web which can mutually support the assumingly contradicting views on the stage. Additionally, Yong has a style of writing that occasionally offers a more spiritual-orientated elaboration of the chosen themes. This method is manifested in his treatment of the story of Judas.

A closer study of the case of Judas can serve as an example of the dilemma and the observations that Yong offers for the question of agency in sin and evil. First, there is the double "calling" – the fate of Judas as a chosen and elect, while he was yet condemned as a traitor. Yong points out how both factors are clearly laid out in the Gospels,[517] and he leaves it with the mystery of the quality of election. Yong writes, "Perhaps he was, however, inexplicably, one of the many who were called, yet despite all of his exposure to the presence, goodness, love, and teaching of Jesus, not of the few who are finally chosen (Matt 20:16, 22:14)."[518] Yong does not clarify the layers of potential meaning of this election or calling; rather he leaves it to the reader at this point. Secondly, Yong presents

517 The book in which this section can be found, *Renewing Christian Theology*, is particularly rich with references to biblical texts. It is also beautifully constructed with paintings from various parts of the world and eras of Christianity, the earliest from the 4th century. This method of presenting one's ideas creates a picturesque dimension to the theological esprit and offers invaluable insight into Yong's thinking. However, the scope of this research does not stretch to a scrutiny of the art works or interpretations offered by Yong.

518 Yong, *Renewing Christian Theology*, 255.

the mystery of Judas' choice, despite this position, as being situated inside the inner circle and presence of Jesus and his loving friendship. Yong notes that the presence of Jesus already had a sanctifying influence, as did his actions, especially the actions at the Last Supper (e.g. the meal and the washing of the feet). Yet, those did not protect Judas, who was still treated as a friend, even up to the last minute. Yong ponders. "Yet perhaps satanic betrayal is possible only amid real relationship, even developed friendship."[519] This opens the question of the position of the human as an actor between the evil influence and the divine goodness. The question is between agency and freedom, or election to the divine blueprint. Yong does not elaborate on this from the perspective of possession by the devil or the free will of humans, but rather uses the narrative as an example to expose the cosmic drama, wherein a human is an actor, even if a minor one. Yong continues, "One would have thought that such prolonged exposure to Jesus as Judas experienced would have inhibited the possibility of his life being taken over by the nefarious forces of darkness. But go out into the night he did (John 13:30)."[520]

This cosmic drama is the third observation in the story. Yong points out how among the three layers of actors – Judas, Satan and God – the last was the one dictating the events. This evokes the dilemma to evaluate the standing of Judas. Yong writes:

> *No wonder, then, that much of Judas' betrayal appears to have been scripted by messianic anticipations in the First Testament (Matt 27:6–10; John 13:18; Acts 1:18–20). Is Judas therefore no more than a pawn in the large cosmic wheel? Perhaps in the end is he more than a faithful even if profoundly misguided disciple.*[521]

Yong creates the link between human experience due to actions of humans and the four partakers in the realm of evil: human, demonic evil, God and creation as barren because of the sins of humanity.[522] This leads to the fourth question pondered by Yong: Why were this repentance and remorse not enough? What was the psychology of this process in Judas' mind and heart? Was he "strangled by the devil" or "condemned by the hand of divine retribution", or "was it only a self-damning regret, as he may have been like Esau, who 'was rejected, for he

519 Yong, *Renewing Christian Theology*, 256.

520 Yong, *Renewing Christian Theology*, 256.

521 Yong, *Renewing Christian Theology*, 256. Yong refers to Peter Rollins, *The Fidelity of Betrayal: Towards a Church Beyond Belief* (Brewster, MA: Paraclete, 2008), but no page numbers are provided.

522 Yong, *Renewing Christian Theology*, 257.

found no chance to repent, even though he sought the blessing with tears' (Heb 12:17)?"[523]

Yong does not provide any answers but leads the conversation towards the inevitable dilemma of election and the Calvinist doctrine of double predestination, and well as the irreversible consequence of suicide. Yong holds a compassionate view towards Judas, and asking that self-murder could be an indication of "the agony of sorrow and despair that leaves no other options than that of turning oneself over to the one who is the final judge over life and death?"[524] With these lines, Yong does not provide a precise claim or answer to the question of predestination, double or single, but presents to the reader a softer and more layered perspective by comparing Judas to Peter, who had also been identified with Satan. Yong goes even further and refers the fate of Judas to all humans, and writing, "Is not each one of us also rejected like Judas but elected in Christ?"[525] This case study offers an example of the method that Yong uses to present the mystery of sin: "Judas' life lays open the incomprehensibility of creation and fall, foregrounds the mystery of sin and death at work in us, and highlights the impenetrability of divine sovereignty and its interface with creaturely freedom."[526] The finesse of this method is to point to the problems with the possible solution offered by the theological tradition while still remaining humbly aware of the unsolved nature of the questions on the table. The hermeneutical and philosophical enterprise offered by Yong in his publications generates the frame to understand the problem of evil, but it does not solve the actual questions, like theodicy. Despite all of the theological and philosophical constructions that Yong provides, he reminds the reader of the mysterious nature of sin. That notion remains hanging at the end.

523 Yong, *Renewing Christian Theology*, 258.

524 Ibid.

525 Ibid.

526 Yong, *Renewing Christian Theology*, 259.

4 OPOKU ONYINAH'S THEOLOGY OF SIN AND EVIL

4.1 INTRODUCTION

Opoku Onyinah has written several publications with a pastoral approach for his church and other African Pentecostal audiences in mind. The main source for this project is his doctoral thesis, and the other books are used as a secondary voice to further understand and clarify the details and process of Onyinah's theologizing as he generates teachings and guidance for his church.[527] Of his theology and thinking, this study focuses on his theology of sin and evil as for the general subject; the more narrow focus is presented below. Onyinah defines himself as a Classical Pentecostal, with a characterization as "Pentecostals who put stress on speaking in tongues and may have either direct or remote relations with the Azusa Street movement".[528] Another important aspect is his ethnic background as Akan Pentecostal. As the cultural platform for his theology, the Akan tradition provides the framework within which it is reflected on and formed. The original purpose and aim of Onyinah's doctoral thesis was to reconceptualize witchcraft in Akan culture and in Pentecostal Christianity among Akan people, in order to offer proposals and improvements for "properly safeguarded ministry of exorcism in an African context".[529] The role of witchcraft is prominent in his elaboration of the themes of sin and evil, because in the Akan culture "the principle evil is attributed to witches"[530]. However, the following exploration of the themes is constructed with the thematic importance offered by Onyinah. His pastoral and theological emphasis is pressed upon the concept of sin and flesh instead of the diabolic figures or demonology. Akan witchcraft beliefs, comprising the background frame for the notion of evil, brings forth the question

527 Opoku Onyinah, *Pent*ecostal Exorcism: Witchcraft and Demonology in Ghana (Dorset, UK: Deo Publishing, 2002, 2012).

528 Onyinah, Pentecostal Exorcism, 17–18.

529 Onyinah, *Pentecostal Exorcism*, xii. Akan is an umbrella term for one of five major ethnic groups in the current state of Ghana. As a term, Akan is also used to denote a group of languages. Mika Vehnämäki, *Political Elite's Ideology, Economic Policy and Regional Economic Development in Ghana*. Doctoral Thesis. Helsinki School of Economics and Business Administration / Helsingin Kauppakorkeakoulu, 2000, 84–88.

530 Onyinah, *Pentecostal Exorcism*, 28. Onyinah here quotes John S. Pobee, *Towards an African Theology* (Nashville, TN: Abingdon, 1979), 100.

of possession, which will be elaborated accordingly. Remarks and reflections on Classical Pentecostal views are included along the way. However, the Akan cultural background and framework are essential to understand the thinking and theology of Onyinah in a wider perspective. Therefore, comments are provided in footnotes, in order to bring a layer of reflection. These do not affect the actual analysis of Onyinah's theology, as it is within Pentecostal confessional realm; they are provided especially for non-African readers, for whom the Akan and African thinking and worldview are not familiar. As I place myself in this group as well, the selection of voices chosen for this reflection are limited to representatives and experts of Akan culture and philosophy, Kwame Bediako, Kwame Gyekye and John Pobee.[531]

4.2 ONYINAH'S THEOLOGY OF SIN AND FLESH

Opoku Onyinah's definition or characterization of sin is built around humanity but with reflection on evil forces. Onyinah does not provide a single clear meaning for the term 'sin', but instead provides themes such as human fallenness, the weakness of human nature, flesh and power (either human or diabolic). He has chosen the concept of flesh as a central motif against the overemphasis on demonology prevalent in current Akan Pentecostalism. Thus, Onyinah underlines that any sinful thought is birthed within the human heart, and it is possible because of the weakness of human nature. Onyinah demonstrates this by illustrating through multiple New Testament passages how "the ground upon which the devil works is sin".[532] Therefore, the concepts of flesh and human nature deserve the central attention rather than the purely demonic dimension. Onyinah notes, "The NT therefore urges Christians not to allow sin to have dominion over them by giving in to the craving of flesh."[533] Onyinah analyses Paul's lists of categories of sins through the perspective of the flesh as the origin of sin rather than demonic influence. This treatment again shows the general intention of Onyinah's thesis. He also uses a list of "the works of the flesh" composed by Gordon Fee. There are four categories of vices, of which Onyinah emphasizes the ones that break down social relationships. The other categories are related to illicit sex, false worship or idolatry, and excesses like drunkenness.[534] The weight on the social relationships

531 I am aware of the shallowness of this layer due to a lack of sources and knowledge of African and Akan thinking, but I hope this part of the research is helpful for the reader to understand something of the rich cultural context of Opoku Onyinah as a theologian.

532 Onyinah, *Pentecostal Exorcism*, 265.

533 Onyinah, *Pentecostal Exorcism*, 265.

534 Onyinah, *Pentecostal Exorcism*, 266. Onyinah refers to Gordon Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994), 441.

is understandable, given the Akan culture in which the family system and clan relations are very important.[535]

The concept of the human being includes two hereditary principles in Akan understanding: one from each of the parents' sides. These constitute matrilineal and patrilineal clan systems in which an individual has a defined place. Onyinah stresses multiple times the importance of family structures in his tradition, and he interprets any activity that breaks the family system either as a consequence of sin or a sinful act itself.[536] Another clarifying element in Onyinah's attention to sinful acts is his close association with the Holiness tradition. Onyinah acknowledges this, "The Church lays much emphasis on holiness to the extent which some Westerners may consider fundamentalism."[537] Therefore, moral and sinless behaviour is regarded as a sign of spiritual maturity.[538] Onyinah parallels the concept of the flesh with a weakness of temperament. Either the flesh or a weakness of temperament can cause a person's actions to be regarded as "the work of the flesh".[539] This focus on temperament relates to Onyinah's wider view of the human personality, which is important in order to understand the functionality of witchcraft. This theme will be elaborated further below.

Onyinah underlines the concept of the flesh in his construction of the theology of sin. However, demonic influence is constantly present, both in the content of his texts and in the assumed reality. This produces tension in distinguishing between the actual source of evil and the prime mover of sinful acts or behaviour. Therefore, special attention has been given first to the theme of sin in relation to Onyinah's view of the human constitution and, secondly, to the dimension of power and agency in witchcraft and its relation to the satanic realm and human constitution.

535 Sociality is notable as a feature in African culture in general and in Akan culture particularly. John Pobee writes about sociality and communality in the Akan tradition: "Akan man's theory of existence is *cognatus ergo sum* – I am related by blood, therefore I exist." John S. Pobee, *Toward an African Theology* (Nashville, TN: Parthenon Press, 1979), 111; see also 44, 49–50, 116, 119, 208–210.

536 Onyinah, *Pentecostal Exorcism*, 26–27, 181, 202, 218–219, 226, 265–266. The importance of marriage is evident in his book *Are Two Persons the Same?*, where the identification and improvement of temperament is necessitated to guard marriage, and the weaknesses and strengths of temperament are reflected through marital relationships. Onyinah, *Are Two Persons the Same?: Overcoming Your Weaknesses in Temperament*. Third Edition (Accra: Pentecost Printing Press, 2016), 12ff. See also Opoku Onyinah, *Christian Stewardship, Sermon Notes,* Vol. 9 (Accra, 2015), 117–120. This communal understanding of sin is common in African and Akan culture in general. Pobee writes, "Sin is any act, motivation, or conduct which is directed against the *sensus communis*, the social harmony, and the personal achievement sanctioned by the traditional code." Sin against the community is also considered as targeting the spirit world. Pobee, *Toward an African Theology*, 111.

537 Onyinah, *Pentecostal Exorcism*, 131. In this quote, "the Church" in this quote refers to the Church of Pentecost.

538 Onyinah, *Are Two Persons the Same?*, 250–251. See also Opoku Onyinah, *The Leading of the Holy Spirit: Sermon Notes*, Vol. 6 (Accra, 2011), 145–146.

539 Onyinah, *Pentecostal Exorcism*, 266, 279.

4.2.1 THE FALLEN HUMAN NATURE AS FLESH

Onyinah surveys sin through human actions, but the issue is closely related to human nature and the power behind sin and evil. Onyinah shows that, per Paul, sin should be seen "as power in itself and the 'flesh' as that dimension of the Christian's personality where evil thoughts are manifested against the Spirit".[540] The question of power can be seen either as a semantic means to express the force of the flesh or actual media for spirit entities to operate through or with the assistance of humans. The juxtaposition of the demonic against the flesh is crucial. Onyinah stresses the importance of human responsibility but does not deny the power or significance of the satanic realm.[541] Concerning the above-mentioned list of categories of sins by Paul, and how the Akan Pentecostals relate to Paul's view of flesh, he writes:

> *Thus, the reason Paul fails to pinpoint these items and similar lists elsewhere as demonic is relevant for the Akan Pentecostals. Undoubtedly, Christian are warned against "the works of the flesh" not because they are demonic, but because they are concrete expressions of "works" carried out by people who live in keeping with the human nature and the world around them. Such vices, according to Paul, may become the foothold of Satan and also bring the wrath of God.*[542]

The key in the above quote is to differentiate and identify the human as the agent of a sinful act but also to recognize the media which sinful acts offer for evil agents. Onyinah keeps central the weakness of humanity and the flesh, but the relation to the demonic realm is still present. This is evident in his view of the Fall. He elaborates his understanding of the origin of the weakness of humankind in his book about human personality and temperament.[543] The basis is

540 Onyinah, *Pentecostal Exorcism*, 261.

541 This question of power is central in the Akan worldview, cosmology and ontology. Gyekye quotes John Mbiti, who is not Akan but a Kenyan-born Christian philosopher. Per Mbiti, there are four entities in African ontology: namely, God, lesser spirits, man and the world of natural objects; additionally, "there seems to be a force, a power of energy permeating the whole universe", which can be added as a separate ontological category. Gyekye quotes John S. Mbiti, *African Religions and Philosophy* (New York: Doubleday, 1970), 21, 257. See Kwame Gyekye, *An Essay on African Philosophical Thought: The Akan Conceptual Scheme* (Cambridge: Cambridge University, 1987), 196. However, Gyekye distinguishes God to a separate category from the lesser spirits and the other beings, that are his creations. These levels have a hierarchical structure, where the entity above has the power to destroy the lower. Therefore, Akan ontology is pluralistic but essentially spiritual. Gyekye states that it is erroneous to assume that Akan world view is pantheistic. He writes: "A more appropriate description of the Akan system might be *panpsychism*: Everything is or contains *sunsum* (spirit)." Gyekye, *An Essay on African Philosophical Thought*, 75, italics original, see also 68–76, 196–197. See also Pobee, *Toward an African Theology*, 48. The concept of *sunsum* will be elaborated below.

542 Onyinah, *Pentecostal Exorcism*, 266.

543 Opoku Onyinah, *Are Two Persons The Same?*, 138.

the creation, and the perfect and sinless Adam.[544] Disobedience caused a spiritual death. Onyinah describes this condition as the soul's dominion over the spirit.[545] He writes, "Satan's ideas, suggestions and thoughts were entertained in the soul to the extent that man took the likeness of Satan, and Satan also assumed the role of fatherhood to man (John 8:44, Eph. 2:1–3). The character of Satan which was injected into man could be called the weaknesses in temperament."[546]

The above quote is taken from a section where there are three dimensions or eras of humanity and human experience present simultaneously or overlapping. First, Onyinah presents a human as created good and perfect, "The Bible indicates that 'God saw all that he had made, and it was very good…' (Gen. 1:31). This means that they were created good, and placed on a similar level as the last Adam, Jesus."[547] The second dimension is Adam's choice to obey Satan, even if he had "power to choose between submission to Satan and obedience to God's will", just like Jesus had. This act made him, as described above, in the likeness of Satan. Therefore, the likeness of Satan refers both to Adam after the Fall and the current man as a representative of humanity, per the scriptural quotes which have been offered. Onyinah's view of the fallen human nature can be described with two characteristics which appear potentially contradictory. First, there is a rather optimistic trait with the chosen word 'weakness', which is an aspect that has been given to man or describes his condition. Onyinah underlines that weakness did not cause Adam to choose wrongly, because it was not yet present in Adam at that point. Adam's choice was an act of disobedience. Therefore, weakness is a result of the Fall, and thus it is related to the fallen nature. Secondly, this weakness is paralleled with the concept of the flesh and equally with the term 'sinful nature'. Together all these are described as "the devil's birthday present to every person the day the person was born. In fact, it was given to the person right in the womb".[548] This sinful nature is concurrently something which is given as well as inherited. This gift aspect should not be read in a literal manner or with ontological weight pointing to the thing which is given, as it

544 Kwame Gyekye writes about the Akan view of the creation of humans, "The meaning of the maxim 'God created every human (to be) good' is not too clear; it may be interpreted in two ways. First, it may be taken as implying that God created the human being actually to do good, that is, to actually behave virtuously and to always make the appropriate moral choices. Second, it may be interpreted as meaning that God made the human being capable of moral choice, that is, that the human being was merely endowed by his creator with the moral sense to distinguish between good and evil, right and wrong." Kwame Gyekye, "African Ethics", *The Stanford Encyclopedia of Philosophy* (Fall 2011 Edition), Edward N. Zalta (ed.), https://plato.stanford.edu/archives/fall2011/entries/african-ethics/, accessed 9 February 2018. This view is not too distant from the view presented by Onyinah, even if Onyinah applies the biblical narrative of the Fall to the present human condition.

545 Onyinah, *Are Two Persons The Same?*, 136–138.

546 Onyinah, *Are Two Persons The Same?*, 138.

547 Onyinah, *Are Two Persons The Same?*, 138.

548 Onyinah, *Are Two Persons The Same?*, 138–139.

would somehow enter during pregnancy. Elsewhere Onyinah writes, "We have realised that our weaknesses in temperament were associated with the sin that we inherited from the first man, Adam. Therefore, from the biblical perspective, we are all sinners."[549]

Here the weight is on the family line and inheritance, which correlates better with the Akan understanding of humanity and its vital connection with inheritability and kinship. Therefore, the central message is revealed in the latter sentence. It seems that Onyinah is not so detailed in his analysis of the transference of the fallen nature, and he does not wish to take part in the theological debate concerning the matter, but rather he wants to illustrate the condition of fallen humanity.[550] However, he gives a hint that sexual intercourse has something to do with the transference of the fallenness. Onyinah writes about Jesus, "Remember that the seed of Adam was not in Him. That is, there was no contact between male and female before his conception and birth."[551] Onyinah does not utilize the term 'corruption' with his rather sombre view of the period of pregnancy and Satan's activity during that time, but he systematically describes the human condition as weakness of temperament and explains the still-remaining capability of the fallen man:

> *The differences in temperament may depend upon the degree to which a person, from time to time after the fall, listened to either God or Satan. Temperament, therefore, is the response to any individual's nature to the surroundings, which are full of godly and satanic influences. In other words, temperament, from this angle, is the response of people's disposition to the impressions they receive from their surroundings. One should notice here that even Adam, after his fall, still had some few character traits of God in him. This, however, does not mean that Adam was good. It simply meant that Adam's representatives, humankind, could still reason and come back to God after God had made his own provision.*[552]

This needs to be understood correctly with the concept of spiritual death and the sinful nature's utter condemnation to destruction. Onyinah makes this very clear

549 Onyinah, *Are Two Persons The Same?*, 250.

550 According to Kwame Gyekye, the Akan position is that the original nature of human beings was morally neutral; thus, a person is not born virtuous or vicious. However, there are similarities between the Paradise and Fall narratives found in Genesis and in the Akan tradition. See Gyekye, *An Essay on African Philosophical Thought,* 196. See also Pobee, *Towards an African Theology,* 79. Pobee writes that the Akan tradition agrees with the universality of sin and sinful humanity but Akan society has no Adamic mythology. Pobee, *Towards an African Theology,* 113–114.

551 Onyinah, *Are Two Persons The Same?*, 159.

552 Onyinah, *Are Two Persons The Same?*, 139.

with the clarification of the second characteristic by stating "The flesh or sinful nature is the enemy of God"[553] and "This body which is the sinful nature has become satanised."[554] He even writes that the master of the sinful nature is the devil. Onyinah is demonstrating two aspects of human capacities simultaneously; these are the two characteristics given above: now presented in reverse order, one is the vertical dimension, which begs for the complete work of Christ for salvation (as the above-mentioned quote demonstrates as "a provision"), and is presented as the satanic and fallen nature, and the other is horizontal, with some remaining human capacity to reason and act ethically and morally, even if this capacity is broken, which is presented as a weakness.[555] Having these two together seems contradictory, but it needs to be considered in relation to the Akan tradition. Therefore, it is necessary to survey how Onyinah explicates his view of human faculties.

Still one observation needs a comment. Onyinah presents the concept of the flesh with the above-mentioned weakness and the fallen and evil nature of humanity. However, Onyinah underlines the necessity for Christians to "walk in the Spirit". Leaning on Paul, he reminds that:

> *…through the work of Christ, believers had already overcome them [the devil and his allied spirits] and are completely safe in Christ, since their lives are hidden in Christ and their destinies are controlled by him. The major area that Paul sees that the devil can use to harass the believer is by giving him ground walking according to the flesh.*[556]

Therefore, Onyinah gives guidance and warnings to believers how to "walk in the Spirit" rather than "according to the flesh". Those are "abstaining from certain sins", "crucifixion of the flesh with its desires and passions", "rejection of the world with its pleasures", and "putting to death the former way of life including fleshly deeds and the prevailing false assumptions of the world".[557] Onyinah also warns believers about prosperity gospel teachings as a "false ethic" and writes against consumer market culture. Witchcraft again receives special attention.[558]

553 Onyinah, *Are Two Persons The Same?*, 141.

554 Onyinah, *Are Two Persons The Same?*, 141.

555 Onyinah's view is in line with Pobee, who writes, "For the sense of right and wrong can never be completely rooted out of normal human nature, which God himself created. However depraved a man may be, he is still attracted instinctively to goodness." Pobee refers here to Christians and non-Christians alike. Pobee, *Towards an African Theology,* 105.

556 Onyinah, *Pentecostal Exorcism*, 279.

557 Onyinah, *Pentecostal Exorcism*, 279.

558 Onyinah, *Pentecostal Exorcism*, 279–280. The theme of witchcraft will be treated separately below. The strong moral perspective resonates closely with two characteristics of Akan culture presented by Kwame Gyekye: one

Therefore, the flesh as a concept is part of human nature, but it needs to be treated severely with the guidance of the Spirit. Behind the scenes can be heard a strong holiness teaching but also possibly platonic dualism with an intense dichotomy of flesh and spirit as material versus immaterial. However, this division functions only on the metaphorical or spiritual level, and it cannot be purely transferred to the functionality of the faculties of the human being, because per Akan understanding those are interwoven within each other and overlap, as will be seen below.

4.2.2 SIN AND THE CONSTITUTION OF THE HUMAN BEING

Onyinah describes the constitution of human being with a triadic system. There are two presentations available in his publications, which are constructed with differing levels of influence. First, there is the one from his thesis, which is based on the traditional Akan understanding of the human being. Secondly, there is another with a mostly biblically argued foundation.[559] These will be introduced accordingly and followed by reflection. This enquiry intends to reveal the location of the effects and functionality of sin in human nature, as much as that is possible, and the remaining capacity of humans to act morally regardless of the fallen nature.

4.2.2.1 The Akan view

The Akan concept of humanity and personality is comprised of the two hereditary principles mentioned above: first, blood (*mogya* or *bogya*), which refers to the clan or family and is inherited from the mother, and second, *bosom* or *ntoro*, which is related to the person's spirit and is derived from the father. The two

is again the importance of the community and the other is moral values. Both of these can be summarized in one quote: "For all these reasons [that traditional African religion is not a revealed religion], it would be more correct to say that African moral values derive from the experiences of the people in living together, or in trying to evolve a common and harmonious social life. That is, the moral values of the African people have a social and humanistic basis, rather than a religious basis and are fashioned according to the people's own understanding of the nature of human society, human relations, human goals, and the meaning of human life." Kwame Gyekye, *African Cultural Values: An Introduction* (Accra: Sankofa Publishing Company, 1996), 56–57. See also chaps. 3 and 4.

559 Onyinah, *Are Two Persons The Same?*, 7. Onyinah in this book uses a great deal of material from Tim LaHaye that treats the temperament. Onyinah does not agree with LaHaye on the fundamental facts of the human constitution, because Lahaye situates the spirit as the core of human nature and personality, with will operating in that human spirit. See Tim LaHaye, *Understanding The Male Temperament*, 2nd edition (Grand Rapids, MI: Fleming H. Revell, 1996), 49–51. Onyinah agrees with the centrality of the will in the human personality, but situates the will in the soul. See below.

principles can be distinguished as materiality and spirituality, but the picture is not simple. Blood is closely related to the faculty which is understood as a soul (*okra*).[560] Referring to several studies considering the concepts of soul and spirit, Onyinah concludes that for the Akan, *okra* "appears to be the unseen psychic personality behind the activities of a person".[561] Ghanaian philosopher Kwame Gyekye is one of the voices which Onyinah has chosen to quote and concur with on this subject. The attribute "unseen" that is given to the soul seems to be a stand taken in the debate presented by Gyekye in his literature concerning the physicality of the soul. Onyinah favours the notion of soul as something immaterial, as it is understood in the West, but there are various views available in the scholarship on Akan philosophy. Gyekye translates *okra* into English as 'soul', as Onyinah has chosen also. This link with the literature of Akan scholarship is important if Onyinah wishes to be heard also within his own Ghanaian academic community. The analysis of the soul in relation to the human constitution is critical, because Onyinah situates the operation of witchcraft within the soul, which is also the target of witchcraft's activities. Therefore, understanding the agency of the soul in witchcraft is the key to understanding its nature and how a human becomes an agent in witchcraft activities. Thus, the operative ability of the soul is essential for Onyinah.

Bosom or *ntoro* are closely linked with *sunsum*, which is understood as the spirit of a person or the "personality-spirit".[562] *Sunsum* and *okra* together form the spiritual aspect of a human. *Okra* alone cannot form a personality trait because "the *sunsum* is a form of consciousness". Onyinah continues. "If a person has a strong personality trait it will be said of him that '*ne sunsum yɛ duru, anasɛ yɛ den*,' literally, 'his spirit is heavy or strong.'"[563] The human spirit has qualities

560 Gyekye explains some categorical differences between these constituent elements in Akan thinking. *Mogya* and *ntoro* are inherited, being of human origin, *mogya* from the mother and *ntoro* from the father; both transmit characteristics from the parents to the child. *Okra* and *sunsum* have a divine origin. Gyekye, *An Essay on African Philosophical Thought*, 94. Pobee writes that *okra* and *sunsum* together form a spiritual being. Pobee, *Toward an African Theology*, 49.

561 Onyinah, *Pentecostal Exorcism*, 29, see also 26–31.

562 Onyinah, *Pentecostal Exorcism*, 30. There are alternative ways to present the Akan view of the human constitution. Here is one example. Emmanuel Larbi writes, "Homo sapiens is made up of body and soul. The soul, it is believed, is tripartite, made up with *mogya* (the blood of the mother), *kra* (a life-soul), and *sunsum* (a personality soul)." Larbi has used the same sources as Onyinah but interpreted them differently; the spelling also differs from the versions that Onyinah uses. Emmanuel Kingsley Kwabena Larbi, *The Development of Ghanaian Pentecostalism: A Study in the Appropriation of the Christian Gospel in Twentieth Century Ghana Setting with Special Reference to the Christ Apostolic Church, the Church of Pentecost, and the International Central Gospel Church*. A Thesis Submitted to the University of Edinburgh for the Degree of Doctor of Philosophy, 1995, 3–4. The Akan understanding of the human constitution can also be presented as a combination of four elements: *mogya, ntoro* and *sunsum* (which are presented as distinct), and *okra*. This version situates *sunsum* inside *ntoro*, but the distinction is unclear. See Trevor H. G. Smith, *Christian Theology: Emerging from the Akan Single-Tiered Unitive Perspective on Reality*. PhD Thesis (Oxford Centre of Mission Studies, University of Middlesex, November 2017), 290–291.

563 Onyinah, *Pentecostal Exorcism*, 30.

which operate within the person, giving him characteristics, according to which he can be recognized.[564] This feature appears to be so dominant in Onyinah's thinking that it colours the wider understanding of the spirit as a human faculty. Onyinah again engages several voices to defend his view. Interestingly, two voices come on the scene outside of the assembly of African or Akan scholarship, which otherwise comprises the typical group of references for Onyinah. Comparing the Akan concept of *sunsum* with Freud's and Jung's elaboration of the terms 'id', 'self' and 'ego', he uses those to justify the broad perspective of the operative nature of *sunsum*. Onyinah writes:

> *Debrunner appears right to liken sunsum to that part of a person's soul which Freud has called the "ego". According to Freud this is the part of personality which has to maintain the identity of the self towards "the conscious" and "the id" (or the unconscious), and which has the task of mastering the interior world through activity and winning authority over the impulses of the unconscious. It can further be said that it is also similar to what Jung calls the "self"; that which is the totality of the psyche, which embraces both the conscious and the unconscious. For Jung, the "ego" is the centre of the consciousness, while the "self" is the centre of the totality. This makes his concept of "self" more similar to that of the Akan, since for the Akan, the sunsum is the representative of both the okra (unconsciousness) and the nipadua (humanity or consciousness).*[565]

Without diving into the deep end of the psychological giants and founders of psychoanalysis, it is nonetheless notable that Onyinah desires to blend modern views of the human mind with the Akan traditional ones. He disregards the fact that Freud had rather reductive views about religion.[566] Jung presents more usable theory, and Onyinah refers to him in the context of the soul's ability to operate

564 Gyekye adds that the conception of personality is one function of the *sunsum*. Also, he presents the debate of whether *sunsum* is a subject of experiences. Gyekye, *An Essay on African Philosophical Thought*, 90–94.

565 Onyinah, *Pentecostal Exorcism,* 30. Onyinah refers here the following sources. Hans W. Debrunner, *Witchcraft in Ghana: A Study on the Belief in Destructive Witches and Its Effects on the Akan Tribes* (Accra: Presbyterian Book Depot Ltd, 1961), 15; Sigmund G. Freud, *The Ego and the ID*. Trans. by J. Riviere (London: The Hogarth Press, 1947), 29; Margaret J. Field, *Religion and Medicine of the Ga People* (London: Oxford University Press, 1937), 92; Car Gustav Jung, *Dreams*, 1974, trans. R.F.C. Hull (ARK ed.; London: Routledge & Kegan Paul, 1985), 115. Onyinah employs Jung's method of not to offer clear surfaces between conscious and unconscious, as this serves well with Akan understanding. See Jung, *Dreams,* 115-116. Gyekye has similar thoughts and the undefined aspects of nearly all writers seems to be the personal and subjective capacity of sunsum and simultaneously its conscious or unconscious nature. The challenge in the precise definitions are the related to the belief that sunsum can depart human body, especially in dreams. Gyekye, *An essay on African Philosophical Thought*, 102.

566 See, for example, Christopher N. Chapman, *Freud, Religion, and Anxiety: How Freud's Critique of Religion Neglected His Advancement in Psychoanalytic Theory* (Morrisville, NC: Lulu.com, 2007), Introduction. http://www.userphilosophy.com/wp-content/uploads/2008/01/chapman-freud-religion-anxiety-1443759.pdf, accessed 16 January 2018.

in witchcraft through the concept of a "catalytic exteriorisation phenomenon", which can be interpreted as "the outward projection of mental processes".[567] Jung's worldview is also favourable to Onyinah because it rejected Freud's notion of the unconscious as solely consisting of repressed memories and artefacts of a person's personal history. Jung instead postulated the existence of a collective unconsciousness which reaches outside of the human mind.[568] However, the overall goal when engaging with these two authors of psychology seems to be to illustrate the fluid nature of the concepts of soul and spirit, as interpreted through the combined lenses of Freud, Jung and Akan tradition. This perspective defines stages and areas of awareness and their meaning in the capacity of the soul and spirit.

The soul needs the spirit to operate or manifest itself in the practical world, and this is precisely the reason why spirit has this conscious nature. Additionally, this *sunsum* "is the spiritual element in a person upon which the life depends".[569] The challenge to use these Akan terms is evident. They are understandable within the Akan worldview and cosmology, but Onyinah desires to contextualize them with Christian and Western concepts. It depends on the reader's background how these various definitions – taken from Akan, Western Christian, or Freudian or Jungian sources – are taken and which are dominant. While Onyinah presents to his readers the debate over the interpretation of these terms, in order to provide a platter of arguments, his main intention is to offer context to understand the operative nature of the human constitution, rather than its metaphysical basis. However, it is necessary to understand both, given the current focus of this survey on the location of the sinful nature. Therefore, it is vital to apprehend the local language.

Onyinah does not provide a singular translation for the word *bosom* in the text of his thesis, most probably because there is none in English which he was pleased with. The general observation of Onyinah's use of Asante Twi[570] terms

567 Onyinah, *Pentecostal Exorcism*, 82.

568 There is no consensus on how precisely Jung understood the collective unconscious, but it is notable that the idea of possession was not alien to him. See Lawrence Osborn, "Angels: Barth and beyond", *The Unseen World: Christian Reflections on Angels, Demons and the Heavenly Realm*, ed. Anthony N. S. Lane (Grand Rapids, MI: Paternoster Press, 1996), 42–43.

569 Onyinah, *Pentecostal Exorcism*, 29.

570 Asante is the language of the tribe to which Onyinah belongs. The Asante tribe originates from a certain geographical area, the Province of Ashanti, but during its history, and especially during the era of the state of Asante, it has also ruled a wider area. English is the official language of Ghana, but there are nine government-sponsored languages or language groups, of which the Akan language group is the primary one. The most common spoken language is Twi, which is derived from two Akan languages (one of them Asante) and has a literary form, Twi, which is the language used for their local Bible translation. https://www.cia.gov/library/publications/the-world-factbook/geos/gh.html, accessed 4 December 2017; https://www.ghanaweb.com/GhanaHomePage/tribes/languages.php; https://www.ghanaweb.com/GhanaHomePage/tribes/akan.php, accessed 30 November 2017. Vehnämäki, *Political Elite's Ideology, Economic Policy and Regional Economic Development in Ghana*, 84–88.

is that he strives to provide terms that are as precisely comparable in English as possible. There is a glossary of Asante Twi terms in the published version of his thesis. The word *bosom* has been defined as "a deity, tutelar or guarding spirit of a family, a town, a clan, a state", *okra* has a definition as "the essence or soul of a human being, given to each person by God,[571] and *sunsum* is "the spirit/ soul of human being or the personality of human being, a spirit or ghost".[572] It is notable how Onyinah needs to interpret these terms for his own purpose by making several moves. First, he has chosen a Christian theological perspective, in particular theological anthropology, and ontology of the Christian spiritual world. These have then been combined with a hierarchical understanding of both the Akan and Christian cosmologies.[573] Thus, Onyinah has undressed the terms from their Akan cosmological connotations – or from the understanding of the prime origin or source of the faculty, like in the case of *okra*[574] – but then adopted them with their anthropological functionality. Unfortunately, while it cannot be evaluated how those fluent in Asante or Twi hear or read these terms when they are used in speech or text, surely it offers the local congregants a

http://glottolog.org/resource/languoid/id/asan1239, accessed 8 December 2017. George L. Campbell, *Concise Compedium of the World's Languages* (New York: Routledge, 1998), 6. https://books.google.fi/books?id=PXdXR9FpiEEC&pg=PA6&lpg=PA6&dq=spoken+and+literary+twi&source=bl&ots=gSv_3mEqLc&sig=APFcoarCSwBBFwx_0njsJ8pqhus&hl=fi&sa=X&ved=0ahUKEwiJjKbBgPrXAhURElAKHaTfCss4ChDoAQgzMAI#v=onepage&q=spoken%20and%20literary%20twi&f=false, accessed 8 December 2017.

571 The term 'God' refers to Onyankopong, the Supreme Being in Akan cosmology. Onyankopong is the creator of everything and the only supplier of grace and every good thing. He is remote and transcendent rather than approachable from the world, due to human iniquities. While Onyankopong is also the final arbiter of justice, he has delegated his power to the lesser gods, together referred as *abosom*. These lesser gods can be beneficial or dangerous. People need *abisa*, or divination, in order to inquire of the Supreme Being and receive information. Onyinah, *Pentecostal Exorcism*, xviii, 31–34, 85–86. Emmanuel Larbi writes, "The Akan understanding of the spirit world falls within Parrinder's fourfold classification of categories within West African religions, the Supreme God, divinities of gods, ancestors, and charms and amulets." Emmanuel Kingsley Kwabena Larbi, *The Development of Ghanaian Pentecostalism*, 2. Larbi refers to E.G. Parrinder, *West African Religion* (London: Epworth Press, 1949), 16ff. For more on the monotheistic nature of Akan cosmology and the matrilineal and patrilineal connections between humans and *abosom*, see Patrick J. Ryan, "'Arise, O God!' The Problem of 'Gods' in West Africa", *Journal of Religion in West Africa*, Vol. XI, No. 3 (1980): 161–169. http://booksandjournals.brillonline.com.libproxy.helsinki.fi/content/journals/10.1163/157006680x00115, accessed 12 February 2018.

572 Onyinah, *Pentecostal Exorcism*, xvi–xviii. Onyinah has used Johannes Gottlieb Christaller, *A Dictionary of the Asante and Fante Language Called Tshi (Twi)* (1881), 2. ed., ed. J. Schweitzer (Basel: Basel Evangelical Missionary Society, 1933); T.C. McCaskie, *State and Society in Pre-Colonial Asante* (Cambridge: Cambridge University Press, 1995); Robert Sutherland Rattray, *Ashanti Proverbs* (Oxford: Clarendon, [1916] 1969).

573 For example, for Onyinah the spirit is given by God. This naturally refers to the Christian worldview, but still he is ready to use the word *bosom*, even if it refers to the lower deities or lesser gods, and not the Supreme Being. The origin of the human spirit is treated in the second description of the human constitution below. Gyekye notes that the Bible and Christianity have also started to affect the understanding of Akan terms and concepts. Gyekye, *An Essay on African Philosophical Thought*, 88.

574 Per the Akan understanding, *okra* is understood to originate from the Supreme Being. Onyinah, *Pentecostal Exorcism*, 27–28.

deeper and multi-layered meaning for these terms when they are heard, for example, in sermons or songs.[575]

Onyinah points out how in Akan understanding the soul and spirit are two separate entities. This understanding is crucial for the operative concept of witchcraft, because "the assumption is that the souls of witches use their spirits in these activities".[576] Onyinah also notes how it is believed that "the *sunsum* of a witch can leave the body at night in sleep and perform supernatural activities".[577] Therefore, the Akan concept of a person is dualistic in relation to the operative functions of the personality, but it is triadic when the body is added as one faculty.[578] It is notable that Onyinah constructs his view of the human constitution through traditional Akan understanding, thus adopting the traditional voices; when he connects the Akan concept to Western psychology, he nonetheless safeguards some features of the culture.[579] One of these is the strong communal identity expressed through the matrilineal blood clan and patrilineal spirit clan. This communal identity does not form any special faculties for an individual, but it provides a basis to understand the central mode of orientation

575 Gyekye writes how the term *sunsum* has a layered meaning. First, it refers to force or power, something mystical and non-empirical. This use of the term relates to the metaphysics of all created things; natural objects have or contain *sunsum*. It also refers to "any self-conscious subject whose activities are initiated self-consciously" and to the mystical powers which are believed to exist in the world. Therefore, *sunsum* as a concept is seen to reside both in a particular man or deity, or it refers to unspecific forces and powers which are unperceivable by man. This notion relates to the ease of adopting into Akan Pentecostalism the possession narratives found on multiple layers of the Akan tradition. Gyekye, *An Essay on African Philosophical Thought*, 72–75.

576 Onyinah, *Pentecostal Exorcism*, 31.

577 Onyinah, *Pentecostal Exorcism*, 31. Gyekye, *An Essay on African Philosophical Thought*, 91.

578 Onyinah, *Pentecostal Exorcism*, 26–27. See also Wilfred Lajul, "African Metaphysics: Traditional and modern discussions". *Themes, Issues, and Problems in African Philosophy,* ed. Isaac. E. Ukpokolo (Cham, Switzerland: Palgrave Macmillan, 2017), 32, 41.

579 Onyinah uses the following voices in the conversation, which leads to his conclusion concerning the relations of soul and spirit, and *sunsum* as the "personality-spirit": Robert Sutherland Rattray, *Religion and Art in Ashanti* (Oxford: Clarendon Press, 1927); Ashanti (Oxford: Clarendon Press, 1923); Emmanuel Kingsley Kwabena Larbi, *The Development of Ghanaian Pentecostalism*; Hans W. Debrunner, *Witchcraft in Ghana*; Christaller, *A Dictionary of the Asante and Fante Language called Tshi (Twi*); George Parrinder, *West African Religion: A Study of the Beliefs and Practices of Akan, Ewe, Yoruba, Ibo, and Kindred Peoples* (London: Epworth Press, 1969); Kofi Abrefa Busia, *The Position of the Chief in Modern Asante* (London: Oxford University Press, 1951); "The Ashanti", *African Worlds, Studies in the Cosmological Ideas and Social Values of African People*, ed. Daryll Forde (Oxford: International African Institute, 1954); Kwame Gyekye, *An Essay on African Philosophical Thought: The Akan Conceptual Scheme* (Cambridge: Cambridge University, 1987); Kofi Asare Opoku, "The Destiny of Man in Akan Traditional Religious Thought", *Traditional Life, Culture & Literature in Ghana*, ed. Max J. Assimeng (Owerri: Conch Magaine Limited, 1976); Joseph Boakye Danquah, *The Akan Doctrine of God: A Fragment of Gold Coast Ethics and Religion*, 1944, ed. Kwasi A. Dickson (London: Flank Class, 1968); Henry Sawyerr, *The Practice of Presence: Shorter Writings of Harry Sawyerr*, ed. John Parratt (Lancaster: Eerdmans Publishing, 1996); Sidney G. Williamson, *Akan Religion and Christian Faith: A Comparative Study of the Impact of the Religion*, ed. Kwasi A. Dickson (Accra: Ghana Universities Press, 1974); Eva Meyerowitz, *The Sacred State of the Akan* (London: Faber and Faber, 1951). The Western voices are Sigmund G. Freud, *The Ego and the ID*, and Carl Gustav Jung, The *Psychogenesis of Mental Diseases*. The central observation concerning this debate presented by Onyinah is the disagreement and confusion in understanding the Akan concept of a person, especially its metaphysical dimension. This is also clearly presented by Gyekye , *An Essay on African Philosophical Thought*, 85–103.

for a person in the Akan community and the importance of the inheritability of human faculties. This emphasis is naturally combined with the notion of the gravity of sin and sinful acts committed against the community.[580]

The emphasis on family and community is a robustly African mindset. It forms a core of African ethics through which the notion of a sin or a sinful act can be distinguished. This community orientation is commonly referred as *ubuntu*. Thaddeus Metz explains:

> *Ubuntu is a word used by the Nguni-speaking people of South Africa, and it is difficult to translate into English because it has many different connotations associated with it. Roughly, it means humanness, and it often figures into the maxim that "a person is a person through other persons". This maxim has descriptive senses, to the effect that one's identity as a human being causally and even metaphysically depends on a community.*[581]

The importance of this connection is through the roles of the clans in bogya, which was the term related to the hereditary principles and blood, and its close connection to *okra*. The composition of the thought commences with the notion of this blood, which provides the foundation for the orientation and understanding of family and community. Family is regarded as an extended kinship group, either in a strict sense (as in the case of a real blood connection)[582] or via the non-limited account of an extended family system. Humanity and brotherhood are prominent features in African social and moral thought and practice. Per Gyekye, humanity is a moral term, and brotherhood does not have limitations. Gyekye explains:

> *…in almost all the autochthonous African languages […] there is really no word for 'race.' There are, instead, the words 'person,' 'human being,' and 'people.' So that, where others would speak in terms of 'the black race' or 'the white race,' Africans would say, 'black people,' 'white people,' and so on. And, instead of 'people of mixed race,' they would say, 'people of mixed blood.' […] In terms of the African perception of humanity, the important point is that the offspring of any 'blood mixing' is a human being and therefore belongs to the one human 'race' of which we are all a part.*[583]

580 See, for example, Gyekye, *An Essay on African Philosophical Thought*, 132–133.

581 Thaddeus Metz, "Toward an African Moral Theory (Revised Edition)", *Themes, Issues and Problems in African Philosophy,* ed. Isaac. E. Ukpokolo (Cham, Switzerland: Palgrave Macmillan, 2017), 99. See also Desmond Tutu, *No Future Without Forgiveness* (New York: Random House, 1999), 31.

582 Chike A. Ekeopara, "The Impact of the Extended Family System on Socio-Ethical Order in Igboland", *American Journal of Social Issues & Humanities*, Vol. 2, No. 4 (2012): 262–267. Quoted by Ronald Olufemi Badru, "Transnational Ethics, Justice and Anyiam-Osigwe's Philosophy of the Family", *Themes, Issues and Problems in African Philosophy,* 92.

583 Gyekye, "African Ethics", accessed 9 February 2018.

This communal orientation has two functions. It forms one aspect of the ethical norms, but it also supports the development of a concept of person and individuality. A person needs to be connected to a community, to be influenced by relationships, to be a person within a community. Therefore, life as a Christian is reflected not only as a relationship to God, but also as a striving to become a mature Christian, whose achievements are seen and evaluated through one's behaviour in a community as well as in relationships within one's family and marriage.

The concepts of blood, soul, matter and body comprise a complex frame through the holistic Akan understanding of humanity. There are several challenges in determining the location of the actual flesh or fallenness in the constitution as it is held in the Akan view. One challenge is the fluid nature of the materiality of the constituents. Onyinah refers to the triadic view, which assumes the dualistic partition of material and immaterial faculties. However, he writes how *bogya* and *okra* are closely related (i.e. referring to the soul and blood). Onyinah keeps them separate as faculties but their functionality overlaps. This refers to the understanding presented by Gyekye, who writes "there is some connection between the soul and the blood, and that ordinarily the former is integrated or fused with the latter. I think the supposition here is that the blood is the physical or rather physiological 'medium' for the soul."[584] Onyinah refers to this but does not fully adopt the idea. Onyinah writes how the blood "is also considered the vessel of the *okra* (soul)".[585] The overlap of the soul and blood, the latter being understood here as the body or materiality, becomes evident when the other version of the human constitution is brought forward with the concepts of will and emotion. This will be treated further below. The materiality does not provide the frame for the sinful nature of the flesh per se, but it helps to understand the borderlines of the distinctions of *bogya* and *okra*, because on the surface, the flesh representing the concept of fallenness bears the nature of materiality. However, Onyinah writes:

> *Satan tries to turn us against ourselves. That is, he appeals for us to use our bodies and our minds in wrong ways. The Bible calls that 'walking according to the flesh' (Rom. 8:13) The flesh of our bodies is of course not sinful; it's our skin and serves to protect our muscles, bones, and organs. But the Bible also uses the word 'flesh' in a negative way. Living according to the flesh is when we live for our own pleasures and purposes rather than for the pleasures and purposes of God.*[586]

584 Gyekye, *An Essay on African Philosophical Thought*, 99.

585 Onyinah, *Pentecostal Exorcism*, 27.

586 Opoku Onyinah, *Spiritual Warfare. A Pastoral Approach*, 3rd edition (Accra: Pentecost Press, 2016), 50.

The distinction here is classical, and it refers to the flesh as a theological and metaphorical rather than physical concept. However, this non-sinfulness of the body appears contradictory, because Onyinah has written elsewhere (as quoted above), "This body which is the sinful nature has become satanised."[587] However, the overall emphasis tends towards the interpretation that the flesh is used as a metaphor, rather than pointing to the corruption of actual matter.[588] The interesting aspect here is that the body and the mind work as a medium for Satan to deceive humans. Therefore, Onyinah is not pointing to the flesh as the material body, or the source of the problems, but rather to the desire to live according to pleasures and purposes, if those can be understood as something to strive for. In case those are interpreted as affections, which are then related to emotions, they are situated in the soul. This becomes evident through the second model of the constitution (discussed below). Onyinah rightly points that "the flesh of our bodies" is neutral. Therefore, and as already stated, this would suggest locating the sinful nature of human closer to the soul, even if there is a connecting aspect with the materiality of the body and the immateriality of the soul in the functional distinctions of the constitution. However, even if Onyinah uses body and flesh alternately and in close resemblance to each other, the overall conclusion is that the flesh, which is linked to sin and sinfulness, is a metaphorical rather than material concept.

The triadic nature of the human constitution becomes even more complicated with the comparison of spirit and soul, because there is another intersection of these two terms when Onyinah operates with the concept "personality-spirit". Gyekye presents a debate whether there is any ontological distinction between *okra* and *sunsum*, using both metaphysical and semantic arguments. Onyinah is aware of this debate; he combines the terms but gives these two faculties, spirit and soul, a functional difference.[589] This will be clarified below. The greatest challenge remains with the actual concept of fallenness. Even though it includes the narrative of a feminine misdeed which leads to the withdrawal of the Supreme Being, *Onyankopong*, Akan tradition does not have a concept that is equal to the Christian notion of "fallen nature".[590] Therefore, it is not possible to link the essence of the flesh or fallenness directly to the Akan concept of the human constitution.[591]

587 Onyinah, *Are Two Persons The Same?*, 141.

588 As already quoted above, Onyinah also writes how the "flesh" is "a dimension of the Christian's personality where evil thoughts are manifested". Onyinah, *Pentecostal Exorcism*, 261. The larger picture reveals how Onyinah considers that the influence of the flesh can become a dominant feature of a person's character.

589 Gyekye, *An Essay on African Philosophical Thought*, 94–98. Onyinah, *Pentecostal Exorcism*, 27–30.

590 Onyinah, *Pentecostal Exorcism*, 33.

591 However, Pobee writes that man is inclined and prone to sin and evil and, therefore, man is something to be feared. The difference between the Christian concept of fallenness is not definitive; for greater clarity, it

Instead, there is a concept of *mmusuo*. Onyinah writes, "*Mmusuo* is anything (taboo or sin) which is done contrary to the law of the land, God, the gods, ancestors, community or one's neighbour."[592] Evil deeds are taken seriously, and there is a need to perform "rituals to propitiate the gods or the ancestors and ask for forgiveness of sins for the offender. Failure to perform *mmusuo yie* [the performance of the ritual in question] is believed to affect in some cases the clan, in others the family, or an individual."[593] Onyinah continues:

> *Here lies the major distinction between the Akan and the Western views. The West is concerned with the origin of evil and associates it with the "Christian Devil". For the Akan the origin of evil does not arise. Williamson rightly states that "there are evil forces sufficient to account for the wickedness and the tragedies of life". And Pobee asserts, "so with no apology one can speak of sin as captivity by the forces of evil Sasabonsem [a forest monster which is an extremely hostile spiritual being] or ayen (witchcraft)". However, "the principle evil is attributed to witches."594*

It is thus understandable why Onyinah does not create a link between the Akan and Christian views of fallenness. There is not enough ground for that, and it would force the Akan understanding precisely to the corner from which Onyinah wishes to liberate it. There is a long presentation of the Western influence on his people and culture, of which he is highly critical. This section in his thesis lays the foundation for the whole project of contextualization, because he has the urge to re-establish something which has been degraded or even destroyed due to Western influence.[595] Onyinah chooses to integrate the conversation of

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would be necessary to select one form of Christian confession as a point of comparison. Because this is not the focus of the current study, the theme is left open. See Pobee, *Towards an African Theology,* 104.

592 Onyinah, *Pentecostal Exorcism*, 47. Gyekye writes about the two categories of evil, first an ordinary evil and then the concept referred by Onyinah, *musuo*. "*Musuo* is generally considered to be a great, extraordinary moral evil; it is viewed by the community with particular abhorrence and revulsion because its commission is believed not only to bring shame to the whole community, but also, in the minds of many ordinary people, to invite the wrath of the supernatural powers." Acts which are categorized as *musuo* includes such as suicide, incest, having sexual intercourse in the bush, rape, murder, stealing things dedicated to the deities or ancestral spirits etc. Gyekye, *An Essay on African Philosophical Thought*, 133.

593 Onyinah, *Pentecostal Exorcism*, 48.

594 Onyinah, *Pentecostal Exorcism*, 48. Onyinah quotes the following: Sidney George Williamson, *Akan Religion and Christian Faith: A Comparative Study of the Impact of the Religion*, ed. Kwasi A. Dickson (Accra: Ghana Universities Press, 1974), 105; Pobee, *Toward an African Theology*, 100, 118.

595 Onyinah introduces two major sources of Christian influence, which he presents in a critical light. First, already from the start there are missionary activities with colonial attitudes. Second is the influence of the Charismatic wave and the following figures: Oral Roberts, Kenneth Hagin, Kenneth Copeland, Reinhard Bonke, Benny Hinn, Doreen Irvine, Rebecca Brown, Derek Prince, Don Basham, Fred Dickason, Charles H. Kraft, Kurt Koch, Mark Bubeck, Bill Subritsky, John Wimber, Francis McNutt, Marilyn Hickey, Kenneth McAll, Vito Rallo, Peter Wagner and Frank Peretti. See Onyinah, *Pentecostal Exorcism*, chaps. 3, 4 and 5.

the human constitution with the Akan arena at this point, instead of creating his theology only with biblical and/or Western thinking. The conversation at this point is discernibly narrowed to Akan philosophy and is more focused on the question of whether the *okra* or *sunsum*, or both, originates from above and on the nature of their interrelations, substance and immortality.[596] An additional challenge to combine *okra* as soul as the centre of a fallen human with the Akan *okra* is precisely the question of origin. Akan tradition holds *okra* as something divine and pure because it is given by Onyankopong. The *okra* also returns to the Supreme Being after death without any traits of corruption.[597] Again, Onyinah does not emphasize this dilemma. Instead, his overall aim is to create a conceptual platform to understand the capacity of a human to operate in relation to witchcraft.[598]

4.2.2.2 The triadic view of human constitution based on biblical sources

The second presentation of the human constitution is constructed with a soteriological purpose, to demonstrate and "explore the meaning of being born again".[599] Onyinah underlines the purpose of the book in question as follows, "Since this book is written not for a theological purpose, my presentation is based on the layperson's approach. The assumption is that a human being is composed of three undivided components."[600] Earlier in the text he has presented first, the dualistic view with material and immaterial components, and secondly, the triadic view; here he chooses to follow the latter. Obviously, it is a more compelling version for the expected Akan audience, given their traditional understanding of humanity.[601] The argument is based on an exegetical reflection on the gospel

596 Gyekye, *An Essay on African Philosophical Thought*, 99–103.

597 K. A. Busia, "The Ashanti", in *African Worlds: Studies in the Cosmological and Social Values of African People*, ed. Daryll Forde (Oxford: International African Institute, 1954), 197; Robert B. Fisher, *West African Religious Traditions: Focus on the Akan of Ghana* (Maryknoll, NY: Orbis, 1998), 66; Harry Sawyerr, "Sin and Salvation Soteriology Viewed from the African Situation", *Relevant Theology for Africa*, ed. Hans-Jurgen Becken (Mapumolo Natal: Lutheran Publishing House, 1972), 127. Sawyerr writes that the *sunsum* is the part of the human constitution that needs salvation, which is in line with the assumption of the purity of *okra*. See Sawyerr, "Sin and Salvation Soteriology Viewed from the African Situation", 134–135. However, this is not entirely accepted by the presented Akan writers, because *sunsum* is also of divine origin. See above.

598 Another debate which Onyinah does not take part in is the notion of African tradition as either shame or guilt culture. Akan writers defend the view that Christianity did not bring anything new to this area of understanding of human responsibility and morality. Kwame Bediako, *Jesus and the Gospel in Africa: History and Experience*. Theology in Africa Series (Maryknoll, NY: Orbis Books, 2004), 26. Pobee, *Toward an African Theology*, 104–105. Sawyerr, "Sin and Salvation Soteriology Viewed from the African Situation", 134–135.

599 Onyinah, *Are Two Persons The Same?*, 145.

600 Onyinah, *Are Two Persons The Same?*, 146–147.

601 The Akan triadic view (with the *okra*, *sunsum* and *bogya*) cannot be directly related to soul, spirit and body. They are three distinct faculties, even if their function and essence overlap. See above in this study.

texts and other scriptures. The following elaboration will primarily present the view derived from this book, but at the same time some comments on it are also provided.

There is one observation concerning the comparison of these two versions of the human constitution, one found from Onyinah's thesis and the one currently presented. The second, the "biblically argued" version, was originally published in 1991. Since then it has been reprinted and edited in 2004 and again in 2016, which is the edition referred to here. The other version of human constitution which utilizes Akan tradition is from his thesis (2002), which was published again in 2012. Therefore, it can be assumed that Onyinah has worked with one text while being aware of the other. Thus, the complaisant assumption is that those two views are not contradictory but rather attempt to describe the same views and ideas of human constitution with a different set of arguments and models. Now we turn to the "biblical model".

Onyinah derives his description of the human being mainly from the creation narrative and the prayer of Jesus, found in Mark 14:34–38.[602] The former reveals that the body is created from dust and the spirit is breathed by God, and the body and the spirit "came together to produce a third part of a human being, that is, a (living) soul".[603] The latter demonstrates how these faculties function and relate to each other. Onyinah divides these three faculties into subdivisions that further clarify their functional capacities and especially their role in moral and ethical decisions, actions and failures in that realm. Thus, the above-mentioned "undivided components" underlines that the subdivisions do not actually divide the faculties but only clarify the functionality of the various components, which is continuously the focus for him in this theme.

The soul is the component that feels, thinks, decides and travails. It has three elements, which work together. First is the mind, which reasons, understands, thinks, doubts, learns and formulates ideas through the creative capacity. Secondly, there are emotions and the capacity to experience feelings. The third component is the will, which operates with the power of choice. The first two parts, the reasoning mind and the feeling and emotional capacities, influence the third part, the will, which makes the final decisions. This is central for Onyinah, who stresses the importance of exercising control over the will, which is situated in the soul. A spiritual person is one who allows his/her spirit to control his/her decisions.[604]

602 Later Onyinah uses numerous passages; primarily he utilizes the gospels and utterances of Jesus and secondarily Paul's letters.

603 Onyinah, *Are Two Persons The Same?*, 147.

604 Onyinah, *Are Two Persons The Same?*, 151–157.

The spirit has also three parts. The first is conscience. Onyinah situates the conscience in the spirit, because the soul does not have the capacity to know right or wrong. Onyinah pinpoints the use of the term 'conscience' in terms of its capacity to understand moral and ethical issues, "It is in the conscience that we are able to differentiate what is good from what is bad."[605] While Onyinah locates the actual will in the soul, the spirit has a will as well. Onyinah writes that, per Mark, "The spirit is willing, but the body is weak." He explains how the spirit can use the will if it is strengthened by the Father.[606] This seems contradictory, but it looks as if the will of the soul is the one commonly referred to in the literary debates of "free will" and the will of the spirit is just another functional ability of the spirit. This can be deduced from the description of the soul's capacity or, more precisely, inability to "know right and wrong", being bound by the essence of fallenness or weakness. The conscience is situated in the spirit, yet the soul has its own voice, because it can lead a person due to influence from the flesh. The flesh here refers to the metaphorical essence of fallenness rather than the actual body, but there is a close link between the concepts. Equally, spirit has a voice as well. Onyinah describes how an act of sin is birthed and what the role of the will is in that process:

> *It is in the soul that the works of the flesh are entertained; these include covetousness, lust, fornication, adultery, uncleanness, lasciviousness, idolatry, sorcery, hatred, strife, factions, seditions and heresies. These begin from the mind. When they are well accepted and supported by the emotion, then the will decides and finally the body implements the decision.*[607]

Therefore, per this quote, the mind is the originator of sinfulness.[608] The soul, which equals all three in this quote (the mind, emotions and will), entertains "the works of the flesh", which clearly are abstract thoughts; they are not connected to materiality, as became evident above.[609] This is a note on the link between *bogya* and *okra*, which is not fully adopted or extended to the biblical view.

605 Onyinah, *Are Two Persons The Same?*, 154.

606 Onyinah, *Are Two Persons The Same?*, 148. The quote is from Mark 14:38.

607 Onyinah, *Are Two Persons The Same?*, 154-155. One clarifying note needs attention, the will in the quote above is the will which functions in the soul.

608 Onyinah has used multiple ways to express the sinfulness or weakness in humanity. That has produced the variety of terms in use, which do not appear entirely coherent. For example, he writes, "Most of the problems people face originate from the 'self,' that is, weaknesses in temperament." Onyinah, *Are Two Persons The Same?*, 191. He has used the concept of self elsewhere to explain the function and role of *sunsum*. However, *sunsum* is not the originator of problems, as that source is situated in *okra*. Therefore, these are contradictory at the surface level but underneath the theme is consistent.

609 This is presented in detail in Onyinah's *Spiritual Warfare* with the concept of strongholds. See chapters 6–13.

Therefore, the material body remains neutral, even if fallenness is inherited. This is logical even with the view of intercourse as a contaminating act. This points to the non-material essence of sinfulness or sinful nature, which is received rather than biologically inherited. Even if Onyinah has adopted the classical dualist/ triadic view of humanity with a strong holiness emphasis, it is notable that he has not assumed a hostile attitude to the material body or sexuality. Onyinah writes, "The body is very precious to God, thus he wants us to present it to him as instruments of righteousness (Rom 6:13) and as vessels of honour (2 Tim 2:21)."[610] But back to the spirit.

The second element of the spirit is intuition. Conscience and intuition work together to discern right from wrong:

> *After the conscience has differentiated between the right and wrong, it is the intuitive faculty that senses the direct action to be taken. This means the intuitive faculty gives the direct leading, feeling or answer in the spirit of a person regardless of reasons or circumstances. This is what is usually called discernment.*[611]

Onyinah differentiates between biblically understood spiritual discernment as a gift and as a human ability. The above quote refers to discernment by a human spirit faculty, which then narrows to ethical or moral questions.[612] The third element is the line of contact with the Father: "The contact line is that part that rejoices in fellowshipping with the Lord. This part speaks in tongues. It is this same part that rejoices in spiritual things, such as singing (not sounds) and praying."[613] All the above elaboration of the human faculties is relevant in order to understand the regeneration of a human being. Only one part of the spirit has been dead, the one which forms the line of contact with the Father. Onyinah writes, "When a person is born again, it is the part of the spirit of the person which died which comes back to life. It receives the divine nature. That is, the spirit of God comes to live in the person's spirit to the extent that both are used interchangeably (cf. Rom. 8:1,2,4,5,9,10,11,13,14; 1 Cor.2:1–12)."[614]

610 Opoku Onyinah, *Christian Stewardship: Sermon Notes*, Vol. 9 (Accra, 2015), 81. He writes about sexuality as part of natural family life and marriage. See, for example, Onyinah, *Are Two Persons The Same?*, 121.

611 Onyinah, *Are Two Persons The Same?*, 155.

612 Guy P. Duffield and Nathaniel M. Van Cleave write about "discerning of spirits" as a gift: "The gift of discerning of spirits is the capacity to discern the source of a spiritual manifestation – whether it is the Holy Spirit, an evil spirit, or merely the human spirit." Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* (Los Angeles: Foursquare Media, 1983), 340. See Onyinah, *Are Two Persons The Same?*, 156–156.

613 Onyinah, *Are Two Persons The Same?*, 159.

614 Onyinah, *Are Two Persons The Same?*, 163.

The body is the only physical part of a person, and it is also called the flesh. However, as stated above, the body is interpreted as neutral; matter is not evil per se. It has the traditionally understood five senses, and it operates within the physical realm. However, it has also a sort of cognitive facility, because it can operate with some decision-making capacity and, therefore, it has awareness. Onyinah writes, "The body feels any physical incident which takes place. As a result of this, the body is reluctant to receive painful and unpleasant things."[615] This could be understood as a rhetorical way of expressing the idea of a person's decision-making process. This becomes understandable with the fluidity of the concept of the flesh. It refers to matter, but with the sinful nature it captures the metaphorical essence, because the flesh is an active agent in the sinful lifestyle. Onyinah explains that when a person needs to decide, "both the flesh and the spirit will communicate with the soul".[616] This potential confusion of the materiality and immaterial capacities of the body or flesh needs to be read through the lens of the Akan tradition, which is not bound by Western classifications of matter and other incorporeal domains.

The current task is to relate these two presentations of human constitutions. Comparison and apposition demonstrate both the fluidity of Onyinah's explanatory methods and the acute necessity of contextualization. Therefore, Onyinah's rather complex account of human faculties must be considered in relation to the holistic understanding of humanity in Akan tradition. Onyinah uses the English language – and, therefore, the Western terms of spirit, soul and body – but he paints with those a picture which seems to be more faithful to the Akan understanding of the human being than the Western one. This becomes evident through the adoption of overlapping understandings of *sunsum* and *okra* as personality-spirit and "unseen psychic personality". All three faculties are equally aware and alive, related to each other on multiple levels, even if the soul is the crucial meeting point of action, especially with its decision-making capacity. Another observation is that Onyinah seeks to establish a foundation for two separate themes. One is the regeneration and the other is the function and practice of witchcraft. Together these seem to dictate how the constitution of the human being has been construed.

Some concluding observations are in order. Onyinah operates with two frameworks, Western Christian (biblical) and Akan. The influences and

615 Onyinah, *Are Two Persons The Same?*, 151.

616 Onyinah, *Are Two Persons The Same?*, 151. There is an interesting link between Onyinah's body-soul relations and the Akan understanding of interactions between those. This is related to the spiritual healing in Akan communities, which is widely accepted in Akan Pentecostalism. Therefore, the disease can be in a soul as well as in a body, and some diseases cannot be cured by the application of physical therapy or medicine only. Gyekye, *An Essay on African Philosophical Though*, 101.

dominances fluctuate, and Onyinah is very aware of the challenges of his system. He writes about the subdivisions of the spirit:

> *To differentiate between the intuition and the conscience is very difficult. It is like the different sensitive wires in electrical and radio structures. They are similar but each line has its particular functions. As it is in the physical realm, so it is in the spiritual realm. It is not easy to get the difference even between soul and spirit.*[617]

This can be seen in his use of the term 'personality-spirit' as a translation of *sunsum*. Therefore, the spirit has a wider role in human personality than is generally presented. The spirit cannot be wholly dead before regeneration, because that would lead to the rejection of the paternal hereditary line altogether. Instead, only one portion is cut off, the line of contact to the Father. When that is renewed, the spirit functions again with full capacity:

When man disobeyed, the fellowship between him and God was broken. The contact line was cut off. He could not contact God any longer. The conscience and intuition had their source from the contact line, so when it was broken, the spirit died, that is, it was no longer active and man had to live on the soul's influences and decisions. This means that after the fall humankind was controlled by the soul. Human kind could still decide, think, and have good constructive things done in the soul. The soul, through its inadequacy, tried to find solution to humankind's depression and insufficiency. Even though humankind could produce things through the soul, yet they were unsatisfied, because the contact line was broken. Satisfaction could come only through going back to fellowship to God.[618]

Neither the Akan nor the Christian tradition view the body as bad. The concept of the flesh is metaphysical, but still the notion of the flesh through the body holds weight. This can be read through the Holiness tradition, which demands the control of bodily pleasures as potentially tempting a person to sin.[619] The flesh represents the source of the sinful influence, but still the soul and especially the mind are said to be the originators of evil. This demonstrates the overlapping layers of the explanatory systems. Despite the differences of concepts, they point in the same direction. The potentially disobedient faculty is situated in the soul,

617 Onyinah, *Are Two Persons The Same?*, 156.

618 Onyinah, *Are Two Persons The Same?*, 160.

619 The Holiness tradition resonates well with the Akan understanding of a human as morally responsible for their deeds and having the capability to reform and improve themselves. Gyekye, *An Essay on African Philosophical Thought*, 122. Gyekye quotes Mbiti, "…the essence of African morality is that it is a morality of 'conduct' rather than morality of 'being' […] a person is what he is because of what he does, rather than that he does what he does because of what he is." Gyekye, *An Essay on African Philosophical Thought,* 151. Quote from Mbiti, *African Religions and Philosophy*, 279.

even if it is termed 'flesh'. Akan tradition reminds that it is the soul which works with evil. It can operate outside the body, or more precisely, it has powers which can operate in a detached manner, even if it is the *sunsum* of the witch that can leave the body. This all establishes the link between the concept of evil and witchcraft, which is the next topic.

4.3 THE EVIL FORCES AND HUMAN RESPONSIBILITY

Onyinah writes at length about Satan, demons and evil forces. He has one intention in mind, to bring his people and church to safer and healthier ground by understanding these forces. All the treatments and time invested in this topic have the same goal. Onyinah is combating the kind of exorcistic and deliverance practices, together with spiritual warfare, that transfer the responsibility of wrongdoings from people to demons, or use witches as scapegoats, or interpret misfortunes as caused by demonic dealings. Onyinah offers an alternative way to understand humankind and life. Onyinah's doctoral project was directed at creating a balanced theology of witchcraft, evil and exorcism for his church. He constructed a new word, 'witchdemonology', to illustrate and explain the current trend of this area in Ghanaian Pentecostalism and Charismatic Christianity.[620] This section of the chapter handles the scheme of cosmological evil as Onyinah presented it, concentrating on the human involvement and agency in this realm through the phenomenon of possession and the perspective of sin.

Onyinah explains the reasons for the formulation of the new term 'witchdemonology', "The thesis coins the term 'witchdemonology' instead of the usual western terms 'demonology' and 'witchcraft', because, first, the traditional definitions of the terms 'demonology' and 'witchcraft' do not fit into Ghanaian situations."[621] The term 'witchdemonology' is used "to describe the beliefs and practices of "deliverance ministry" in Ghana, and it is viewed as a synthesis of practices and beliefs of Akan witchcraft and Western Christian concepts of demonology and exorcism".[622] Onyinah presents the background of the current phenomenon with a long report on traditional Akan cosmology and beliefs and the Western Christian influence in Ghana and on the Akan community.[623] As

620 To understand more about Pentecostal and Charismatic Christianity in Ghana, see J. Kwabena Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*. Studies of Religion in Africa (Leiden: Brill, 2005), esp. 19ff. for the early days and entry to the country; for the faiths as a phenomenon, the whole book is highly useful.

621 Onyinah, *Pentecostal Exorcism*, 171.

622 Onyinah, *Pentecostal Exorcism*, 172.

623 See a useful introduction to the African thinking regarding spirits J. Kwabena Asamoah-Gyadu, "Spirit and Spirits in African Religious Tradition," in *Interdisciplinary and Religio-Cultural Discourses on a Spirit-Filled*

has been already mentioned, the Akan interpretation of evil is centred around witchcraft.[624] The missionary enterprise transported the Christian tradition of demons and Satan to Ghana. Therefore, the understanding of personal evil beings as demons was adopted from the Christian tradition, but then reformulated and combined with the concept of *bayie* as witchcraft by the local Christians. The current Western and European forms of Christianity after the era of the Enlightenment do not support demons and Satan in practical church life.[625] This attitude was brought to Ghana alongside the gospel by the Protestant missionaries, but it did not accord with the worldview of the locals.[626] Classical Pentecostalism has more open and inclusive views regarding the demonic realm and activity, but it does not concentrate on that issue. The Third Wave Charismatics brought theology which fixated on strategic warfare, principalities and powers, strongholds, deliverance and exorcism. This was welcomed by the Ghanaians, because it took seriously their experience of reality. Onyinah is critical of these approaches, namely, reductive European Christianity and the over-excited attitude of Charismatics; both are harmful and do not engender healthy church life. However, Onyinah agrees with the Charismatics about their ontological assumption of evil forces, when he states that "witchdemonology is based on the concept that witchcraft is real".[627] Onyinah's criticism against the Third Wave movement and especially their view of demons and their share

World: Loosing the Spirits, eds. Veli-Matti Kärkkäinen, Kirsteen Kim and Amos Yong (New York: Palgrave Macmillan, 2013), 41-53.

624 Onyinah illustrates this by connecting the use of the word to the biblical passage. Regarding fleshly deeds, he writes, "For instance, in Galatians, Paul sees witchcraft as a deed of the flesh, that is, it is considered as part of the weaknesses of the inborn traits. Many of the Akan I interviewed said that they receive their witchcraft from birth. This can be understood as witchcraft being part of their sinful nature, which will not be eradicated when they become Christians. Thus once they become Christians, they need to count themselves dead to their sinful nature, and must not give in to the deeds of the flesh." Onyinah, *Pentecostal Exorcism*, 279–280.

625 Exceptions are the Pentecostals in general and Charismatics influenced by the Third Wave, and likewise Ghanaians. Onyinah, *Pentecostal Exorcism*, 93–99, 139–140.

626 The Akan understanding of the universe is spiritual and consists of hierarchical levels, as already mentioned above. The order is Onyankopong and *abosom*, comprising the deities and ancestors which are spiritual entities and then become humans, natural objects and phenomena. Gyekye writes, "It must be noted, however, that the world of natural phenomena is also real, even though in ultimate terms the nonperceivable, purely spiritual world is more real, for upon it the perceivable, phenomenal world depends for sustenance." Gyekye, *An Essay on African Philosophical Thought*, 69. These structures and entities cannot be related to the Christian concepts of God and angels and demons directly. First, there is the concept of moral goodness and evilness. Onyankopong is identified with goodness, but the meaning of goodness is appreciated independently before its application to God. Akan people evaluate the actions of the deities, which can fall into categories of ethical and unethical, which makes them either good or evil or both, but never wholly good, according to their behaviour. Deities were created by God, but they have some sort of independent existence and operative abilities through their own desires and intentions. Therefore, deities constitute one source of evil in the world through the exercise of their free will. Another source is the free will of humans. Gyekye admits that there is a philosophical problem of evil in the Akan tradition, through the concepts of omnipotence and the creation of the world and the existence of evil. Gyekye, *An Essay on African Philosophical Thought*, 124–128, 136–137.

627 Onyinah, *Pentecostal Exorcism*, 174.

of power is based on biblical and practical evaluations of their preaching and praxis.[628] Nevertheless, Onyinah remarks how Witchdemonology is useful, because it has become "an institution where the fears of the Akan Christian, just like the other traditional cultures in Ghana, can fully be expressed and addressed harmoniously within the Christian context".[629]

To define witchcraft is a challenge. Onyinah underlines the fact that the European understanding of witchcraft does not apply and the Christian understanding of demonology has affected even Akan scholars in their definitions. The original understanding of *bayie* is related to possession.[630] Onyinah quotes Debrunner, "...the specific concept of witchcraft is the idea of some supernatural power of which man can be possessed, and which is used exclusively for evil and antisocial purposes."[631] Here already in the nutshell is the crux of the matter. Humans can be possessed by evil entities, which as a condition removes human responsibility, but then the force gained by this possession is used for evil purposes, which as an act is reprehensible. The question from the theology of sin perspective, and especially from the Western corner, follows: Who is ultimately guilty? However, the Akan question would be: "Who lacks the power?"[632]

628 Onyinah's critique is formed with following claims. Too much attention to the demonic world, failure to consider the sovereignty of God, failure to understand the role of misfortunes in life, failure to understand the Satan's operations, failure to consider the places of suffering in life, reinforcement of the "primitive animistic belief system that hinders progress and keeps communities and people in servile fearfulness", failure to address people's sinfulness and most importantly, failure to support their views biblically. Onyinah, *Spiritual Warfare*, ch. 3.

629 Onyinah, *Pentecostal Exorcism*, 174, 216, 222–224. Onyinah presents the data of his surveys which shows that more than 90% of Ghanaians considers witchcraft as real and the higher the education, the stronger the belief. See also the chapters 3 and 4. Larbi is in concord with this observation and writes, "For the Pentecostals (including the trained scientist and the illiterate peasant) these forces are real. They are not just the figments of the imaginations of the ignorant. The cosmic struggle is accepted as real because the Bible, they argue, presents the phenomenon as real, not just because the traditional culture admits this to be so." Larbi, *The Development of Ghanaian Pentecostalism*, 383.

630 The idea of possession is embedded in the Akan worldview. Deities are supposed to reside in the natural objects and everything consists *sunsum* in one form of another. Spiritual beings are insensible and intangible but they make themselves felt in the physical world. Gyekye acknowledges that there is no scholarly consensus regarding the origin of the powers operating through and by the witches and in *bayie*. However, those powers are referred as magical, because they are partially associated to natural objects, charms, amulets and talismans as well as potions. Gyekye uses a concept of panpsychism when pointing to the understanding that "Everything is or contains *sunsum* (spirit)." Gyekye, *An Essay on African Philosophical Thought*, 75, also 72–76, 92–93.

631 Onyinah, *Pentecostal Exorcism*, 49. Onyinah quotes Debrunner, *Witchcraft in Ghana,* 1.

632 I visited the Church of Pentecost in November 2017 and conducted a series of interviews, targeting church leaders, officers, theology students, church members and, of course, Professor Onyinah. In the interviews I asked questions related to the relationships of sin, evil and guilt. I was corrected by the theology students that the question of guilt is not relevant. It is not a question that Akan people would think of, and instead it sounds like a European question. For them, the ultimately crucial matter revolves around power, or the lack of it. Focus group interview, 9 November 2017, Pentecost Theological Seminary, Accra. Naturally, the theme has more nuances than this, but it was an important remark to hear as a European trying to understand the Akan worldview. Onyinah writes about this as well. See Onyinah, *Pentecostal Exorcism*, 215–216. Larbi writes, "The forces of evil are always at work against man in order to prevent him from enjoying abundant

Onyinah brings a layer of psychology to the picture. Possession is not the only way to comprehend witchcraft; it can also be done through the human personality. Onyinah presents the etymology of the word *bayie* and adopts ideas presented by Christaller and especially Kwabena Damuah: "Here *bayie* is portrayed as an inherent potency internalised in some fortunate human beings as part of their personality."[633] Onyinah embraces some aspects from both and concludes, "It can be deduced from this discussion so far that *bayie* in the Akan concept is the belief that some people may possess supernatural powers, which may be used for either good or evil."[634] It is notable in Onyinah's processing of the theme that he presents his countrymen's views as more accurate than the views which Western scholarship could generate, and he is rather critical of the errors of the Western interpretations. However, Onyinah uses numerous sources to present the scholarly debate on witchcraft:

> *On account of all this evidence, it will be postulated that some assumptions in Akan witchcraft may be real life experiences; these necessarily include the out-of-body experiences claimed by self-claimed witches. From this perspective, then, Akan witchcraft is similar to what Jung called the "catalytic exteriorisation phenomenon," by which he meant the projection of the mind or "the unconscious" into the objective real world.*[635]

Onyinah also offers other ways to explain *bayie*. It can be related to psychic power or seen as an astral projection, which is a force within the psyche. The scientific perspective refers to a nervous disorder and the overuse of a person's mental energy. However, the Akan view of a witch refers to a person "who is willingly able to project the mind or experience dissociation with the aim to either induce something good or evil".[636] Onyinah uses all of these interpretations

life, or fulfilling his *nkrabea* (destiny). The central focus of his religious exercise is therefore directed towards harnessing the power inherent in the spirit force for his own advantage. Power here is not sought for its own sake but rather as a means of enjoying abundant life." Larbi, *The Development of Ghanaian Pentecostalism*, 6–7. See also Sawyerr, "Sin and Salvation", 134–136. See also Pobee, *Towards an African Theology*, 47–49.

633 Onyinah, *Pentecostal Exorcism*, 50. Onyinah quotes Kwabena Damuah, *Afrikania Handbook* (Accra: Afrikania Mission, 1983), 34. See also footnote 97 above. It illustrates the use of the word 'witchcraft' in connection to the inheritability of witchcraft.

634 Onyinah, *Pentecostal Exorcism*, 50.

635 Onyinah, *Pentecostal Exorcism*, 84.

636 Onyinah, *Pentecostal Exorcism*, 84. Gyekye writes accordingly, "In African communities it is commonly believed that some individuals are born with certain abilities that are not acquired through experience. Diviners, traditional healers, and witches are believed to possess ESP (extrasensory perception) with which they can perceive and communicate with supernatural entities." Gyekye also notes that human beings "are not entirely subject to the limitations of space and time". This relates to nocturnal travelling and the operative ability of *sunsum* to depart the body. Gyekye, *An Essay on African Philosophical Thought*, 202–203. See also Pobee, *Toward an African Theology*, 48.

in his elaboration of the theme. However, there are two notable aspects which Onyinah forms as guidelines for the rest. One is his goal to interpret the wrongs done by humans as works of the flesh, which points the guilt towards humans rather than evil powers, thereby underlining human responsibility. The other involves the ethical problems linked to anti-witchcraft activities, witch-hunting operations and exorcistic ministries. His attempt to provide better policies for his church.[637] The focus of the current phase of this project is to understand the sinful nature in humans, or the weakness, as Onyinah describes it, and how this appears in the context of witchcraft.

4.3.1 HUMAN CONSTITUTION IN RELATION TO DEMONIC INFLUENCE OR POSSESSION

Human dealings with Satan or other demonic forces require an understanding of the forces in question. Onyinah is aware of the traditional interpretation of the origin of Satan, but he does not pay much attention to that narrative. However, to understand this multifaceted realm of diabolic figures and beings, I quote Onyinah at length:

> *The origin of demons is not a major issue. Many Pentecostals in Ghana, based on traditional Christian belief and the writings of Charismatics like Dickason, Kraft and Hagin, link demons with fallen angels. Some, however, follow different lines of interpretation. The "fallen angels" viewpoint alleges that these beings (fallen angels) with disembodied spirits, called demons, find themselves in rivers, seas, mountains, rocks, trees, and humans. The worship of family gods, offering of animals to gods, blackening of kings/family stools and the pouring of libation, all attract them (demons). These demons are also said to enter abamo (personal fetish) such as those made to protect ntaa (twins) and badu (tenth born). Such spirit beings can be turned into human beings and participate in normal human activities such as trading and sexual acts.*[638]

This demonstrates the reality behind Witchdemonology as perceived by Akan Pentecostals, who have interpreted spiritual entities and deities directly in relation to the demonic realm. Also, it reveals the complexity of questions such as whether or how an immaterial being can interact with, penetrate or possess matter, either animated or dead. The Akan tradition does not see a problem with interaction

637 Onyinah, *Pentecostal Exorcism*, chap. 5.

638 Onyinah, *Pentecostal Exorcism*, 177.

between the spiritual and material realms.[639] Therefore, not much space will be given to the nature or origin of the devil. Instead, the central question revolves around Satan's ability to influence humans and how this is possible or plausible. The perspective is tilted towards the human perspective, and the abilities of the diabolic beings are not fully examined, either ontologically or functionally. Instead, an important aspect is the fusion of the Akan and Western Christian perspectives concerning the interaction between humans and evil beings and forces, including traditional beliefs, the Latter Rain Movement[640] and Third Wave Charismatic theology.[641] Therefore, it is essential to commence from that topic.

Missionaries translated the word 'devil' with the term *obonsam*. It is not documented why this term was chosen, because it means a wizard or male witch. Birgit Meyer has published a study on the Ewe tribe and their tribal language in Ghana, which examines how the concept of the devil was introduced to their culture via Asante and Akan traditions. A notable fact is that at this stage, when the concept entered the Ewe language, the synthesis of witchcraft and demonology had already happened.[642] This shows the long-term process of the amalgamation. Onyinah writes how missionaries brought along with the gospels a colonialist and condescending attitude towards Akan people and their culture. Chiefdom was interpreted as "heathenism" and as something which needed to be removed.[643] "Since Akan culture revolves around the chief"[644], Onyinah writes that virtually everything Akan was considered evil. Traditional priests

639 This is elaborated already above.

640 Onyinah notes how the Latter Rain Movement impacted the Church of Pentecost during the 1950's. The main fruit of the preaching by William Branham, Gordon Lindsey, T.L. Osborne and Oral Roberts in Ghana Crusades were the message of the power of faith and the practicality and manifestations, as healings and other miracles. The founder of the Church of Pentecost, a Scottish missionary James McKeown, saw that "the demonstration of *faith in a practical way* as a belief in God was the legacy that the Latter Rain left in Ghana." This was Onyinah's interpretation, italics original. Onyinah, *Pentecostal Exorcism,* 146. More about the role and legacy of McKeown, see chap. 3.5 onwards.

641 Onyinah, *Pentecostal Exorcism*, chap. 4.4. Onyinah lists especially Oral Roberts, Kenneth Hagin, Kenneth Copeland, Reinhard Bonke and Benny Hinn as influential on his church during the 1970s and 1980s, as they brought the "seed faith principle". Onyinah, *Pentecostal Exorcism*, 160. Another important impact on the development of the new emphasis on demonology was had also by books and cassettes. Onyinah mentions the following: Kenneth Hagin, *Demons and How to Deal with Them*; Morris Cerullo, *The Miracle Book*; Nigerian preacher Emmanuel Eni, *Delivered from the Darkness*; Doreen Irvine, *From Witchcraft to Christ: My True Life Story*; Rebecca Brown, *He came to set the Captive Free*. Onyinah concludes, "A common feature in all these books is that Satan is real and very powerful. It is almost impossible to live without falling victim to his wicked devices, since the environment is full of demonic activities and products." Onyinah, *Pentecostal Exorcism*, 162. The next influential voice was Derek Prince; see more below. Onyinah, *Pentecostal Exorcism*, 164–165.

642 Onyinah, *Pentecostal Exorcism*, 47. Birgit Meyer, *Translating the Devil: Religion and Modernity among the Ewe in Ghana* (Edinburgh: Edinburgh University Press, 1999), 77–78.

643 This attitude of missionaries during colonial times was not limited to West Africa. Dr Nevius reports about his own perceptions when he entered China in the 19th century. See John L. Nevius, *Demon Possession and Allied Themes Being an Inductive Study of Phenomena of Our Own Times* (Chicago: F. H. Revell Company, 1895), 9–10.

644 Onyinah, *Pentecostal Exorcism*, 100.

were regarded as agents of the devil, and both chiefs and priests were treated harshly. Onyinah notes that this attitude applied only to Protestant missionaries, as Catholics were another story.[645] However, the demonization of the culture also penetrated Akan Pentecostalism at the latest with the North American influence, providing a fertile ground for fears and confusion of anything related to the traditional culture and lifestyle.

Onyinah provides the biblical view for Satan and his forces, and then relates those with Akan and Akan Pentecostal views. Similarities can be found in the power of Satan and the existence of other spiritual beings in a hierarchical formation, which together oppose God, Christ and the church. Gods of other nations are considered demons, while misfortunes can be engineered by Satan. Onyinah points out that the advocates of Witchdemonology find support from the Bible. This is true also in terms of the concept of spirit possession or people who have supernatural forces, or in some other way are spiritually powerful. These assumptions refer to Akan witchcraft beliefs. Exorcism can be found in both the Old and New Testament, and those biblical narratives form guidelines for the practice of exorcism in the Church of Pentecost. Thus, Onyinah confirms that the reality behind Witchdemonology is relevant in Akan culture and coevally biblical. However, Onyinah underlines the necessity to strengthen ethically and morally balanced views for both theology and the practices of deliverance and exorcism. He uses Amos Yong and Hans Küng to establish these needed norms.[646] Yet, while Witchdemonology is not rejected by Onyinah, the challenge is the "slavery of fear" caused by the overemphasis of that belief system.[647]

Onyinah formulates the distinction between spirit possession and demonic influence. Parameters are set forth depending on the status of a person as a Christian or non-Christian, and humans as actors. Onyinah confirms that spirit possession among non-Christians is possible by offering several examples and through the attitude that exorcism is a still-needed ministry in the church.[648] Possession among Christians is more complicated. In Pentecostalism, there

645 Onyinah, *Pentecostal Exorcism*, 99–104. Missionaries also implemented a heavily racist system and arrogant attitude, which naturally created resentment against European thinking and culture. See, for example, Pobee, *Toward an African Theology*, 57, 67–70.

646 Amos Yong, *Discerning the Spirit(s): A Pentecostal-Charismatic Contribution to Christian Theology of Religions* (Sheffield: Sheffield Academic Press, 2000), 251. Hans *Küng*, "What is True Religion? Toward an Ecumenical Criteriology", in *Toward a Universal Theology of Religion*, ed. Leonard Swidler (Maryknoll, NY: Orbis, 1987), 239. Additionally, Onyinah refers to a declaration made by the Parliament of World Religions in Chicago in 1993, which includes four directives: 1) commitment to a culture of non-violence and respect of life; 2) commitment to a culture of solidarity and a just economic order; 3) commitment to a culture of tolerance and life of truthfulness; and 4) commitment to a culture of equal rights and partnership between men and women. Hans *Küng and Karl-Josef Kuschel, A Global Ethic: The Declaration of the Parliament of the World's Religions (London: SCM Press, 1993), 24–34.*

647 Onyinah, *Pentecostal Exorcism*, 221–222, 232–244.

648 Onyinah, *Pentecostal Exorcism*, chap. 6.4.4.3, "The Role of Exorcism", 275.

are two prevalent but opposing stances on the possibility of possession among Christians: Classical Pentecostalism generally rejects the possibility,[649] while Derek Prince, as a strong advocate of demonology, has an opposing view. Onyinah writes, "Prince asserts that one can be a Christian, baptised in the Holy Spirit and speak in tongues, yet one may still have demons, ancestral and other curses in one's life, until the Holy Spirit reveals them so that they can be dealt with."[650] Prince had a wide and profound impact on Akan Pentecostalism in the late 1980s. Onyinah is critical of Prince's views,[651] nor is he in accord with the general stance of members of his own church who have adopted ideas from the North Americans. Per his survey, more than 60% of Church of Pentecost members said that Christians can become witches or demon-possessed.[652] Another view is that instead of possession, demonic influence can come in the form of obsession or oppression. Onyinah presents one explanation of this latter view, "The proponents sometimes divide the human being into three, as developed by Watchman Nee, and infer that as the Spirit of God lives in the spirit of the Christian, so He (the Spirit of God) cannot live with demons. But they infer that since the soul is not born again, demons and witchcraft can operate there."[653]

There are obvious problems with these views in relation to the question of potential demonic possession or mere influence. These problems relate to the indwelling of the Holy Spirit in a born-again person combined with the presence of demons. The question is, where would these spiritual units reside in the human constitution, if this were possible to begin with? Onyinah is perplexed by this and offers an account of one conversation.

649 Onyinah, *Pentecostal Exorcism*, 139–140, 165. See Chapter 2 in this study.

650 Onyinah, *Pentecostal Exorcism*, 164. Onyinah refers to several books by Derek Prince: Derek Prince, *From Curse to Blessing: A Transcription of the Radio Program Today with Derek Prince* (Lauderdale, FL: Derek Prince Ministries, 1986), 8, 28, 36–37; Derek Prince, *Blessing and Cursing: You Can Choose* (Harpenden, UK: Derek Prince Ministries, 1990), 9–10; Derek Prince, *They Shall Expel Demons: What Do You Need to Know About Demons – Your Invisible Enemies* (Harpenden, UK: Derek Prince Ministries, 1998), 157–169.

651 Derek Prince ministered in Ghana in 1987. Onyinah writes, "The Ghana Pentecostal Council was requested to host his meeting." But he continues, "It was not the Pentecostal Council which invited him. He wanted to minister in Ghana." Onyinah was present at the meetings personally. Onyinah is very critical of Prince's theology and presents exegetical arguments to defend his views against Prince's. The resentment is tangible. Onyinah concludes, "Nevertheless, since the Ghana Pentecostal Council hosted Derek Prince, *obroni* (a white man) and a Bible scholar, who taught through his personal experience that Christians could be demonised and tormented by ancestral curses, his teaching, coupled with the development so far discussed, found fertile ground in Ghana; it appealed to the traditional worldview." Onyinah, *Pentecostal Exorcism*, 167.

652 Onyinah, *Pentecostal Exorcism*, 185. Asamoah-Gyadu writes that opinions differ among the Neo-Pentecostals on this matter. The possible possession of a Christian is a matter of maturity and the strength of that individual, as well as his walk in this life. This is in line with the view of Onyinah. See Asamoah-Gyadu, *African Charismatics*, 167–169.

653 Onyinah, *Pentecostal Exorcism*, 186.

> *Elder Boate put some questions before me, "When does one become a Christian?" I answered, "When one accepts Christ into one's life." Then he continued. "Does this mean that if the person was a witch, such a person will be set free immediately?" I hesitated, thought of it carefully and then said, "No s/he will need a prayer said for her/him." He then reiterated what I said in a different way, "Such a person will need deliverance or else one will continue to live in a church with one's witchcraft." By this he meant that there were witches in the churches.*[654]

This question needs to be considered in relation to the discussion of human constitutions presented above, with an assessment of whether a demonic presence can reside in a Christian. Per Onyinah's view, the soul is the operative element of the person with a will and mind. The mind is the potential originator of evil, so Onyinah's interpretation of the human constitution confers with the above opinion, which situates demons and witchcraft in the soul. The problematic combination is to merge the concept of spirit with this puzzle, together with a demonic presence within the whole. If a witch is understood to operate through *okra* but sending *sunsum* to operate with the witchcraft, that would mean that the spirit of the human being is sent to operate with evil. If it is now assumed that we are talking about born-again Christians, it should mean that the Spirit of God would be involved in this, either actively or passively. This is naturally a highly problematic thought and cannot be validated by any means. Onyinah describes the condition of the human spirit after conversion by referring to mature Christians as "…people who are controlled by their born-again human spirits that are married to the Spirit of God. They live according to the Spirit."[655] Onyinah describes the bond of the Holy Spirit with a human spirit as a marriage,[656] but the process towards maturity is described as gradual. Onyinah creates a distinction between mature and carnal Christians, and he writes:

Mature Christians are subject to transformation by the renewing of their minds, when they are convicted by the Word of God (Rom 12:2, 2 Cor. 3:18). Submitting to the convictions of God is the most important aspect of the Christian life. Therefore, as these Christians do that, they are transformed to the image of Christ daily.[657]

654 Onyinah, *Pentecostal Exorcism,* 186.

655 Onyinah, *Are Two Persons The Same?*, 204.

656 Onyinah describes this union also, "If our human spirit, which has blended with the Holy Spirit…" Onyinah, *Are Two Persons The Same?*, 211. It is notable that this quote is from the material which uses the "biblical" human constitution and does not automatically consider the Akan concept of *sunsum*. However, it is interesting that Onyinah uses language which draws only sketchy lines between the human faculties in one case and is very precise in another. It needs to be kept in mind that this particular book is not directed at an academic audience.

657 Onyinah, *Are Two Persons The Same?*, 204.

However, this does not mean that there is no presence of the Holy Spirit in a carnal Christian. Rather, it is that a carnality refers to the stages of Christian life. Onyinah divides the Christian endeavour to holiness into three stages, challenging his readers:

> *Now, dear reader, in what stage do you fall? Where are you? Are you at the born-again stage, where you are only pleased at being saved? Are you at the Holy Spirit stage, where you are happy to speak in tongues, prophesy, or demonstrate some aspects of the Spiritual gifts? Or… Are you mature in the Lord?*[658]

This process is closely linked with the structure of the human constitution and the concept of the flesh as the old nature. Onyinah uses rhetorical methods to reveal his thoughts. The central metaphors are life and death, as referred to in the condition of the sinful human nature, but still human life is pictured as a struggle against this "old nature", which is seen as equal with the flesh; notably, the flesh is still alive in some ways. The whole human constitution is involved in this process. Onyinah writes, "The first step in the attempt to overcome your weaknesses as a Christian is to understand that your sinful nature, the old nature, flesh or weaknesses in temperament is dead with Christ on the cross."[659] But the "old nature" does not remain "dead" automatically. Onyinah continues, "Understanding the fact that your old nature is dead is not enough. You have to act as one, whose sinful nature is dead. This means that the old nature will not behave as a dead person by itself, but you will have to behave as it is dead, you do not need to listen to its calls or passions… Your duty is to consider it dead."[660] To conquer the old nature is to operate with the soul, as mind and will. But that is not enough, the body needs to be included.

> *The members of a body cannot lie idle; they must work… Here, you are instructed to serve with the members of your body, which used to serve the old master. With your mind renewed, set on things above, you will be able to yield the members to God as instruments of righteousness. The members of your body died to sin and now are alive in the Spirit to righteousness. Yielding them to God as instruments of righteousness means these members must be used to serve the Lord.*[661]

658 Onyinah, *Are Two Persons The Same?*, 204–205.

659 Onyinah, *Are Two Persons The Same?*, 209.

660 Onyinah, *Are Two Persons The Same?*, 210.

661 Onyinah, *Are Two Persons The Same?*, 215–216.

The Christian life is a holistic enterprise which embraces the Holiness tradition with full force. In all aspects, this is a weighty influence on the Church of Pentecost's message, including Onyinah's.[662] Additionally, the illustration above on the essence of a born-again Christian reminds about the flexibility of the language that Onyinah utilizes in his texts. The metaphors of death and life, as well as the continuity and discontinuity of old nature and the flesh, are not analytically defined and used. However, the core message remains the same. Humans need to be obedient and follow the Word of God by exercising their will for righteous decisions.[663] Through all these, two conclusions can be drawn. One is the feature of the language as a non-rigid tool to portray theological as well as spiritual truths, which indeed requires a hospitable attitude from the reader to find the core. Another is the dominance of the human will and the necessity to persevere as an actor in the pursuit of holiness and to live per the Christian ideal. This elaboration does not solve the tension between the stages of demonic possession or influence upon Christians. It is a clarification of Onyinah's view regarding the involvement and the activity of the human faculties in a Christian's progress towards holiness. It confirms the dominance of the soul, but additionally the co-operative nature of the spirit and soul within a Christian. This indicates that demonic presence in the soul of a Christian is not a logical possibility, and it explains why Onyinah opposes the stance of Derek Prince. Therefore, the next step is to review Onyinah's consideration of deliverance.

Onyinah explains that the necessity of deliverance is a common position in Akan Pentecostalism but needs in this regard escalated only after the arrival of the Third Wave preachers. Whether a Christian needs deliverance raises questions about the sense and essence of witchcraft. In other words, the importance here is to understand human involvement in witchcraft as something possible for Christians. This is also another exercise to combine the two views of human constitution, to observe whether this conjunction is possible or if there are problems with it. The aim again is to examine Onyinah's view of the human constitution with the possibility of the presence or involvement in evil, together with demonic possession.

662 Onyinah's application of the Holiness tradition is not a major break from the Akan understanding of human responsibility to behave well and morally, and improve if needed. Gyekye writes how a "person's *sunsum* plays a role in the formation and exercise of character, which means that *sunsum*, considered a capacity, enables a person to perform virtuous acts". *Sunsum* can also be developed in this area. Gyekye, *An Essay on African Philosophical Thought*, 152.

663 Onyinah, *Are Two Persons The Same?*, 219–220.

4.3.2 HUMAN CONSTITUTION AND WITCHCRAFT

First, we apply the Akan version of human constitution to this operative understanding of witchcraft while perceiving the soul and the spirit through the other constitution. Like above, this method presumes that Onyinah proves these two versions simultaneously. Therefore, if one supposes that the *okra* sends the *sunsum*, while it is the personality-spirit of a Christian, it means that the mind situated in the soul has taken control and operates through the concept which Onyinah refers to as the flesh. It is notable that the flesh as a concept is introduced in both sources used in this study, and thus it acts as a bridge between the two presentations of the human constitutions. Thus, witchcraft should be interpreted as a fleshly deed in the case of a Christian actor; although it is morally wrong, it is not necessarily as evil, like something demonic. This can be equated with the conversation above between Onyinah and the elder Boate, in which there was reference to a Christian who had been recently converted.

However, if the human spirit controls the act through intuition and conscience (assuming it is a morally good act) instead of the soul or the flesh, and the decision is made in the will of the soul, it can still be considered witchcraft. It is difficult to associate this with the Akan understanding of the operative faculties of humanity in witchcraft, however. In other words, it is not logical to equate *sunsum,* which is sent out in witchcraft, with the idea of the human spirit, which has a line of contact with the Father.[664] This reasoning is grounded in the idea of *sunsum* or the personality-spirit as either a force or actor in witchcraft. Clearly *sunsum* is an actor, because it bears the notion of personality and it can accomplish something aimed by witchcraft in the first place. The human spirit, seen from the perspective of the triadic division, has a willing capacity, conscience and intuition, but not personality or "will-power", if that could be interpreted as a force of some kind. This leads to a deduction that *sunsum* cannot be fully equated with the concept of the human spirit in the triadic constitution. This may be precisely the reason why Onyinah does not connect them. Onyinah chooses to call *sunsum* a personality-spirit, which embraces "in between characteristics" or features of both faculties (soul and spirit), which are conjoined.

The second presumption is that the faculty sent out is of human origin, but the act is still considered witchcraft. In this case, it is necessary to recall that witchcraft can also be used for good purposes, because it is a phenomenon which manifests the power of the soul, belonging to a person with strong character. Onyinah has adopted this dual view of witchcraft, which can be either positive or negative, from his Akan background. Therefore, it is not the actual possession of witchcraft that is equated with a state of possession of evil forces, which

664 Onyinah, *Pentecostal Exorcism*, 31.

draws the operative line between good or harmful witchcraft, but rather the mind with the will, which chooses to do either good or evil. In other words, some classification is in order. There are three operative options in witchcraft. First, to be possessed by evil spiritual entities as recognized in occult practices and the witchcraft is used purely for evil. Secondly, witchcraft is used for evil, but the strength or power originates from human soul and the decision-making actor is the soul enforced by the human sinful nature as flesh. Thirdly, witchcraft is used for good, and operated again by the human soul with morally balanced reasoning, most probably aided with conscience through the spirit. Therefore, it is understandable that Onyinah underlines the necessity to exercise will to walk with the Spirit, to do good. Yet, it is possible to act rightfully, or morally well, with mere soul power, as has been pointed out above. Or the spirit of a human can be revived by the Holy Spirit; this should be expected. It is seen in a test case involving a Christian, as Onyinah illustrates through a narrative of a woman, a pastor's wife, who acts in the role of a prophetess in church and breaks the cultural norms by calling men to come forward to receive prayer, addressing them as "foolish". He explains:

> *In the Akan tradition, it is a taboo for a woman to address a man as a fool, and in fact such a woman may be considered a witch. But by her role as a prophetess, she could break this etiquette and still have a favourable response. Thus a person who would have been considered a witch is rather using her "witchcraft" to deliver others; this may be considered the positive side of witchcraft.*[665]

This quote demonstrates the fluidity of the term 'witchcraft'. Therefore, it is understandable how Onyinah sees that one can still be "a witch" even after conversion. The women in this narrative operated in relation to the third option of witchcraft explained above, with the power of the soul, having a strong character and personality. At that moment, she used prophetic gifts; in turn, this presumes the presence of the Holy Spirit in her. Therefore, it cannot be assumed that she actually "sent her *sunsum*" anywhere when the Spirit was in her.[666] This needs to be perceived as a semantic way of expressing the realities of Akan humanity and the Christian one, expressed simultaneously even if their terminologies do not conform so smoothly.

The focal point is still the question of possession, not actual witchcraft or someone being a witch, as the term is understood among the Akan people.

665 Onyinah, *Pentecostal Exorcism*, 195.

666 The problem with the idea of "sending a Holy Spirit together with the *sunsum*" is the question of human capability and dominance over the Trinity.

The problem exists if the witchcraft presupposes actual possession, namely, an evil spiritual being dwelling in a human, so that the power of that being would be used for evil purposes. Onyinah does not directly address the point in his dissertation but it can be found from another source. Onyinah writes, "So can a Christian be possessed? The answer is no because a Christian's will cannot be under Satan's control and Christ's control at the same time."[667] It is interesting that Onyinah does not base his argument on the nature of humanity or the human constitution but rather on the roles of human will and the power of Christ. It is worth noticing how immense and precious the themes of the power and authority of Christ are for Onyinah. They are cardinally present in all his books, regardless of their topic.[668]

For Onyinah, demonic possession is still possible and exorcism is a necessary ministry in the church. He presents biblical evidence for the phenomenon and documents one contemporary case in his books.[669] Onyinah quotes Twelftree, who identifies signs of demonic presence in a human. These are extraordinary strength, indifference to pain, vocalization of distress when confronted by Jesus, and a change in the sufferer's voice.[670] This would lead to a presumption that the demonic force inhabits the human body. This deduction is drawn from several details. First, the demonic force can cause physical manifestations. Secondly, there is a host of examples from the Akan culture that various spiritual forces or entities indwell in human created objects,[671] in natural environments like rivers or forests, or in animals.[672] Well-known exorcist Gabriele Amorth claims that a demonic presence is situated in the body.[673] Onyinah has adopted a dynamic

667 Onyinah, *Spiritual Warfare,* 155.

668 See, for example, Onyinah, *Spiritual Warfare*, chap. 6; *Pentecostal Exorcism*, chap. 6.4; *Two Persons The Same?*, chaps. 19 and 20.

669 This story is from an interview of Bobby Essel (1999) reported by Onyinah. It is a story of a young man from a traditional background, who was introduced to the Akan spiritual world and ancestors from a very early age. He confessed to acting as a wizard and was finally converted to Christianity and was delivered from the possession of multiple spirits in one of the prayer camps of the Church of Pentecost. Onyinah, *Spiritual Warfare*, 74–81. The prayer camps are special institutions for spiritual counselling and prayer ministry for healing and deliverance. Onyinah, *Pentecostal Exorcism*, 187–229.

670 Onyinah quotes the following: Graham H. Twelftree, *Christ Triumphant: Exorcism Then and Now* (London: Hodder & Stoughton, 1986), 70; Twelftree, "The Place of Exorcism in Contemporary Ministry", *St Mark's Review*, Vol. 127 (1986): 32–33. Onyinah, *Pentecostal Exorcism*, 275–276.

671 Belief in the power of a fetish (*suman*) can be found in the Akan tradition. "*Suman* is thought of as a lower order of spirit beings, which operate through some objects". Onyinah, *Pentecostal Exorcism*, 36.

672 Onyinah writes that "it is believed that certain plants, trees (*sasandua*) and animals (sasammoa) have spirits. Such non-human spirits are called *sasa* (evil revengeful ghost)". Onyinah, *Pentecostal Exorcism*, 39.

673 Fr. Gabriel Amorth, *An Exorcist Explains the Demonic: The Antics of Satan and His Army of Fallen Angels*, ed. Stefano Stimamiglio (Manchester: Sophia Institute Press, 2016), 66. Anthropologist Felicitas D. Goodman remarks that to understand possession from the anthropological perspective, it requires a dualistic view of the human constitution with the concept of the soul. The soul is seen as submissive to the entering spirit, which then indwells in the body. Felicitas D. Goodman, *How About Demons? Possession and Exorcism in the Modern World* (Bloomington: Indiana University Press, 1988), chap. 1.

image for the interfaces of the body and other faculties by using metaphors and hence giving "matter" abilities which biological, muscular and other tissues could not have (most importantly, the ability to communicate and influence the soul). This has been created through close ties between the concepts of the body and flesh, as has been demonstrated above. Thus, 'flesh' needs to be read as a metaphorical term; but together with the term 'body', the whole picture gives an impression of the holistic understanding of a human being. However, Onyinah does not situate the demonic presence in matter.

Onyinah stresses that demonic activity starts and is situated in the human mind, and the main instruments used by those forces are strongholds.[674] Onyinah locates the battlefield between humanity and demonic forces in the human mind.[675] The actual possession of a human by demonic forces is rare. Onyinah uses psychology and sociological factors to interpret the phenomenon and conditions which have been explained as demonic possession in his church, mainly in prayer camps. He offers case studies to explicate his view. However, in his view there are positive results evidenced from the exorcistic ministry practices, as well as harmful. It is beneficial to let him explain:

> *"Spirit possession" also may be equated with dissociation or altered states of consciousness, which is actualised by suggestibility. Being in "this possessed state" makes it easy for a great deal of the material in the unconscious to break loose to the conscious, thus perceiving it as a spirit entity coming from without. Here, therefore, spirit-possession is a very subjective phenomenon. But since the mind is projected outwardly, the phenomenon is experienced objectively; thus the people around see it outwardly. Accordingly, an exorcist may have reasonable grounds for performing exorcism on a person who claims to be possessed with an evil spirit.*[676]

Onyinah refers to the observations made among the Catholic Charismatics in the U.S. and states how the demons which are exorcised are memories, negative emotions or bitterness held against other people. Onyinah notes how it can be beneficial to bring out and exorcise this type of unconscious mental material.[677] It

674 Onyinah, *Spiritual Warfare*, 45–98. The strongholds are elaborated closer below.

675 Pobee refers to Akan understanding and situates sin and evil in a man's heart and personality. He writes, "Sin, therefore, is one manifestation of one's being; thus when a man is given to anger, they say □*yare koma*, literally, he has a sick heart." Pobee, *Toward an African Theology*, 111–112, 116.

676 Onyinah, *Pentecostal Exorcism,* 225.

677 Paul Rhodes Eddy and James K. Beilby offer interesting insight into the relationship of secular science and the phenomenon of possession. They write, "Interestingly, a number of scholars operating within a naturalistic oriented model of psychology have found that using exorcistic practices with those who resonate culturally with the idea of spirit possession often provides an effective treatment for such phenomena." They refer to

can also be potentially dangerous, if mental manifestations, which are interpreted as demonic and due to *bayie*, generate accusations and a need to eliminate one's assumed enemies.[678]

This demonstrates how Onyinah uses psychology as a diagnostic tool to explain the problems which would be easily interpreted as possession or witchcraft in his church. Onyinah stresses that deliverance ministry needs assistance from other disciplines, because many symptoms taken as witchcraft or demonic possession can be explained by medical science, and pastoral care is a necessity.[679] He also points out that it is crucial to recognize that a belief system is underneath the interpretations of a given incident as either a psychological or demonic problem. Onyinah writes:

> *In the conventional Pentecostal services, where Spiritual gifts are emphasised but deliverance is not a focus, demons and witches are seldom found and exorcised. But whenever one visits exorcistic meetings where deliverance is emphasised, witchcraft and demonic activities are often manifested and exorcised. Thus, it is often the belief system that becomes the deciding factor in prompting conclusions of witchcraft or spirit-possessions.*[680]

It needs to be remembered that Onyinah is not fully reductive in his position against exorcism. Rather, he aims to point his finger at the human being rather than at demons as the guilty party. The above quote brings a challenge to interpret the phenomenon in light of sinfulness or the flesh and guilt, precisely because psychology and levels of unconscious and conscious are included. Through the case studies which have been reported in Onyinah's thesis, there are multiple factors behind the stories: illness, inborn temperament, misfortune, abuse et cetera. However, Onyinah's central argument is the combination of compassion and human responsibility to act righteously and choose a holy lifestyle.

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the following studies: Jaime Bulatao, "Local Cases of Possession and their Cure", *Philippine Studies*, Vol. 30 (1982): 415–425; S.C. Cappannari et al., "Voodoo in General Hospital: A Case of Hexing and Regional Enteritis", *Journal of American Medical Association*, Vol. 232 (1975): 938–940; M.G. Kenny, "Multiple Personality and Spirit Possession", *Psychiatry*, Vol. 44 (1981): 338; E. Schendel and R.F.C. Kourany, "Cacodemonomania and Exorcism in Children", *Journal of Clinical Psychiatry*, Vol. 41 (1980): 119–123. Quoted in James K. Beilby and Paul Rhodes Eddy (eds.), *Understanding Spiritual Warfare: Four Views* (Grand Rapids, MI: Baker Academic, 2012). It needs to be stated that these studies of psychiatry are relatively old, and most probably the research in this area has advanced since.

678 Onyinah here quotes Thomas Csordas, *The Sacred Self: A Cultural Phenomenology of Charismatic Healing* (London: University of California Press, 1994), 104–200. Onyinah presents this type of case, the story of Afia, which would have ended in the murder of an accused "witch", who was this person's own mother, without the fortunate unintentional intervention by a neighbour. Onyinah, *Pentecostal Exorcism*, 207–209.

679 Onyinah, *Pentecostal Exorcism*, 206–207, 226.

680 Onyinah, *Pentecostal Exorcism,* 227.

As mentioned above, Onyinah has opted to use a metaphor of strongholds to demonstrate the demonic influence on human minds. The term has been adopted from the Third Wave or Neo-Pentecostal theologians; in particular, Onyinah mentions Charles Kraft, Peter Wagner and Cindy Jacobs. These writers promote the concept of territorial spiritual warfare, which is divided between ground-level and cosmic-level warfare. The central idea is that the battle is directed against the principalities and powers in the cosmological sphere.[681] Onyinah does not deny the usefulness of this approach, but again he reproaches their major attention towards Satan and reorients the focus to the human mind.[682] Onyinah provides biblical evidence that humans are not supposed to battle directly against Satan. He shifts to the word 'struggle': "The struggle here is the fundamental conflict between God and Satan, in which the human mind is the battleground."[683] Onyinah explains his interpretations of the concept, "Strongholds are arguments, pretensions, false philosophies, beliefs, doctrines, teachings, and practices which result in arrogance and rebellion against the gospel of our Lord Jesus Christ."[684]

Onyinah provides an elaboration of strongholds which the church needs to be on the alert about. These are false doctrines, the flesh, postmodernity and the sexual revolution, the New Age Movement, occultism, murder, satanic churches and atheistic practices. Onyinah presents the devil as an active schemer who uses strategies and tricks together with other evil forces to implement his plans.[685] Demonic involvement can be directly through the content of the stronghold (for example, in occultism, Satanism and sorcery, where a person is intentionally connected with dark forces), on the level of ideas and beliefs (adopted, for instance, through such cultural changes as the sexual revolution and postmodernity), or through circumstances which lead to destructive behaviour (like murder). Or it is just the devil that tempts a human to act selfishly. However, the dominant actor is the human mind, which underlines Onyinah's prime directive to advocate for human responsibility in sin.

681 The list of the referred publications is derived both from Onyinah's thesis and *Spiritual Warfare*, which uses material from the thesis. Peter Wagner, *Warfare Prayer* (Ventura, CA: Regal, 1991); ed. *Breaking Strongholds in Your City: How to Use Spiritual Mapping to Make Prayers More Strategic, Effective, and Targeted* (Ventura, CA: Regal, 1991); *Warfare Prayer: How to Seek God's Power and Protection in the Battle to Build His Kingdom* (Ventura, CA: Regal, 1992); *Engaging the Enemy: How to Fight and Defeat Territorial Spirits* (Ventura, CA: Regal, 1993); *Confronting the Power: How the New Testament Church Experienced the Power of Strategic Level Spiritual Warfare* (Ventura, CA: Regal, 1996); Cindy Jacobs, *Possessing the Gates of the Enemy: A Training Manual for Militant Intercession* (Grand Rapids, MI: Chosen, 1994); Charles H. Kraft, *Defeating the Dark Angels* (Kent, UK: Sovereign World, 1993); *Defeating Dark Angels: Breaking Demonic Oppression in the Believer's Life* (Kent, UK: Sovereign World, 1993); *I Give You This Authority* (Grand Rapids, MI: Chosen, 1998)

682 Onyinah, *Spiritual Warfare*, 5–19.

683 Onyinah, *Spiritual Warfare*, 24.

684 Onyinah, *Spiritual Warfare*, 45.

685 Onyinah, *Spiritual Warfare*, 24–25, chapters 6–12.

Onyinah builds his case with awareness of the tension between his culture, his church and his clearly Western-educated attitude towards the experiences in his community. There is still one aspect of the sinful nature or human fallenness which needs to be revisited in order to understand the connection with evil and, therefore, also with witchcraft. Onyinah's central term is 'flesh', which is interpreted and presented from various perspectives. Yet there is still one which deserves further elaboration. This is the use of temperament as an aspect or feature of human weakness. This is found only in the book *Are Two Persons the Same?* It cannot be taken as an overarching explanation, and the subject is not directly referred to witchcraft, but it is important in relation to the other material, because Onyinah values the psychological view of humanity and uses it in his theology. This theme has been explained already above, so partial repetition is unavoidable.

Onyinah writes how human sinful nature, "the old man" or "the old nature", can be equated with one's temperament, and especially with weaknesses of temperament. This conversation and its meaning and importance can be linked with the question of where the flesh is situated per Onyinah's thinking, being the part involved in evil activity. As has been already pointed out, Onyinah does not provide a single, systematic account of his views. He provides several, and the following is one of those – and, therefore, not all-encompassing. Onyinah divides the human into three parts: body, soul and spirit – and states that the body and soul are closer friends than spirit.[686] Onyinah writes how "the spirit is born again, there is no problem with it, but the soul remains the same and temperament operates within the soul".[687] Onyinah explains that there are two sides of every individual's temperament: a good one and a weak one. The weak part is inherited from Adam, as has been explained above. The interesting aspect is the seemingly independent feature of temperament. It is equated with fallenness as the flesh, but simultaneously it operates within the soul. It produces emotional paradigms, and it is a core element in one's personality. Onyinah creates a close connection between the temperamental failures in a person's behaviour and manifestations of the flesh. He also provides biblical narratives as evidence of

686 Onyinah writes, "The body, with all its physical strength and good appearance, is always reluctant to receive affliction and persecution. It is the recipient of any physical pain, so it always helps in deciding to take the softer side. Hence, it is the closer friend of the soul". Onyinah, *Are Two Persons the Same?*, 150.

687 Onyinah, *Are Two Persons the Same?*, 165–166. Onyinah also writes that in regeneration human spirit receives "the divine nature. That is, the spirit of God comes to live in the person's spirit to the extent that both are used inter-changeably". Onyinah, *Are Two Persons the Same?*, 163. This quote reveals that Onyinah does not elaborate his thinking strictly with metaphysical concepts, such as "divine" or "human nature", but rather uses words more freely to serve his own purpose. The human spirit does not receive a divine status, instead it has "Divine nature, because it is the spirit of Christ that has been planted in people who accept him". Onyinah, *Are Two Persons the Same?*, 162.

this phenomenon.[688] The heredity of fallenness is linked to temperament, but only weakness, not its actual quality. It has similarities with the Akan concept of maternal and paternal lineages, in which the child receives something from both parents as features of *okra* and *sunsum*. These Akan concepts are not related to being fallen, because the tradition does not ascribe that to humanity, even if there are a notion and a need to improve *sunsum*. While Onyinah does not explicitly make that link, the overall treatment of failures of temperament points strongly to the community. All the advice to overcome weaknesses is in relation to the family and neighbours. This is also the case with the soteriological aspect. Weakness in temperament, reflected in fallen nature and the flesh, needs to be overcome by the spirit-controlled will. This brings Onyinah's position close to the classical idea of *simul iustus et peccator*, but humans need to try, aided by the grace of God.[689] The connection with witchcraft is the perception of an element in one's personality which engineers potential evil. Therefore, a connection between *okra* and temperament can be formed, and that bridge creates the overall picture of how Onyinah situates the potential for evil within the human soul.

4.4 SUMMARY AND SOME CONCLUDING REMARKS ON THE METHOD AND CONTEXTUALIZATION

4.4.1 SUMMARY OF THE ANALYSIS

Above was a presentation of the key aspects of the theology of sin and evil in the material of Opoku Onyinah. The focus was limited to the perspective of theological anthropology and its connection to the concept of evil and *bayie* in Akan tradition. Onyinah introduces himself as a representative of both Classical and Akan Pentecostalism. The sources used for this study are first, his doctoral dissertation, and secondly, his other published books. The aim of his doctoral dissertation was to reconceptualize the witchcraft and exorcism present in his own cultural background.

The theme of sin is not seen primarily through acts or deeds, but rather through the human as an actor and sinful nature as the reason for the weakness in humanity. Crucial, therefore, is the flesh as a metaphor for the sinful nature. The flesh is juxtaposed against demonic forces and constantly brought into the spotlight from all angles of the theme. Humans were created as good and flawless

688 One example is the narrative of Jacob. Onyinah, *Are Two Persons the Same?*, 165–166.

689 Onyinah, *Are Two Persons the Same?*, 134–252.

but fell from union with God because of an act of disobedience. Obedience and disobedience are used as interpretative keys to the narrative of the Fall as well as human responsibility generally in life, and they are presented in connection with the Holiness tradition and the human pursuit of maturity as a Christian ideal. Humans are required to choose right and act accordingly, aided by the power of the Holy Spirit after conversion. Weakness, and especially weakness in temperament, is an essential feature which characterizes the nature of human fallenness. Onyinah does not participate in the theological discourse of original sin, even if inheritability is in the core of Akan identity through the maternal and paternal clan systems.

Onyinah presents two versions of the human constitution, one reflecting the Akan view and another with a Western background and based on biblical argument. Both are triadic, and they have mutually compatible and contradictory features. The flesh is a conjunctive concept for both, and the soul is central for human character and the dominant faculty for a human as an actor, both in good and in evil. Onyinah situates the sinful nature in the soul.

Onyinah elaborates his assessment of sin and evil through the concepts of witchdemonology and witchcraft. Witchdemonology is a synthesis of classical Christian demonology, Akan cosmology and witchcraft, and Neo-Pentecostal emphasis on principalities and powers, as well as deliverance. This concept is needed to adequately describe and define the beliefs and practices of deliverance ministries in Ghana and the Akan Pentecostal Church. The Akan interpretation of evil is centred around witchcraft. Therefore, it is central to understand the essence of witchcraft to express certain characteristics and functions of strong personalities, which do not only exist through the possession of evil spiritual entities. Exorcism is a needed ministry, but Onyinah also stresses the necessity to use appropriate diagnostic tools to evaluate the spiritual and psychological reality behind the symptoms before engaging in exorcistic practices.[690] Additionally, demonic influence has to be recognized and understood in terms of strongholds residing in the human mind. Yet again the key is the flesh, and the obligation is to live per the spirit rather than the flesh.

Onyinah's thesis was completed at the Department of Theology and the School of Historical Studies at Birmingham University. The other two books

690 Kwabena Asamoah-Gyadu, who writes about the phenomenon in Ghana and especially among the Neo-Pentecostals, describes and defines the distinctions between possession and oppression: "In the healing and deliverance hermeneutic, possession refers to altered states of consciousness, conditions in which suffering or 'unnatural behaviour' is deemed to be a result of an invasion of the human body by an alien spirit or demon. Oppression on the other hand refers to suffering or frustration in life, like insomnia, poor financial management, frequent illness, failure to receive business contracts or even lack of academic progress, all of which may be interpreted as resulting from satanic or demonic activity." Asamoah-Gyadu, *African Charismatics*, 167, italics original.

used as sources have a more pastoral approach. Therefore, the methodological observations consider the genres of his publications. The research and interviews for his thesis were conducted in the 1990s, and the thesis was defended in 2002, but the latest editions of all the books were published in the 2010s. It can be seen, therefore, that Onyinah did not change his views between the publishing of the materials, and it is possible to comment on his methodological approach towards theology by referring to these three books together. A wider discussion, including a comparison to the Classical Pentecostal views, is provided in relation to similar themes found in Amos Yong's material.

4.4.2 OBSERVATIONS ON THE METHOD

Onyinah announces that he is a Classical Pentecostal with an Akan and Asante background and identity. At the same time, he is very much a theologian and scholar trained in the Western university system. He has written an explication of his method concerning his doctoral thesis, which he pronounces to be interdisciplinary with a theological focus. The sources concerning the method he uses include anthropology in relation to Akan cosmology and witchcraft, sociology in relation to witchcraft and its influence on Akan society, psychology in relation to mental processes, human behaviour and human consciousness, and historical studies especially in relation to the development of missional Christianity and Pentecostalism in Ghana and the Church of Pentecost. The foundational sources are the Bible and biblical research on the relevant subjects. Onyinah refers to biblical theology as one definitive feature of his theology and its approach as pastoral.[691] The meaning and importance of the above-mentioned sources outside of the scriptural research are mostly to develop the background for the theological proposal, the recontextualization of exorcism. Therefore, the sources mentioned

691 Onyinah, *Pentecostal Exorcism*, 13–14. Onyinah does not elaborate on his perception or method of pastoral theology, but it is clearly built on the need to revise unethical practices, being practice-orientated in its focus on goals. This defines the genre of pastoral theology, as it is commonly understood. Thiselton writes how biblical interpretation and pastoral theology are both concerned with "*life-worlds, situations and horizon*". Thiselton quotes Paul Ballard: "Pastoral theology is reflection on the pastoral situation. The pastoral situation is by definition particular in time and space." Anthony Thiselton, *New Horizon in Hermeneutics: The Theory and Practice of Transforming Biblical Reading* (Grand Rapids, MI: Zondervan Publishing House, 1992), 556. Paul H. Ballard, "Pastoral Theology as Theology of reconciliation", *Theology*, Vol. 91 (1988): 375. This connects the genre of pastoral theology closely with contextuality in general. However, Onyinah's approach to build the argument for his pastoral proposals are well grounded, not only with concerns of ethical problems but with biblical observations and interpretations. This resonates well with the approach of Don Browning, also quoted by Thiselton, who provides a portrait for the relations of theory and practice, which he calls a "revised correlational method" of connecting the present situation in dialogue with a theoretical basis. Browning writes that "even a practical theology is always a hermeneutical process", which becomes evident in Onyinah's project. Browning provides a five-level system of practical moral thinking, which illustrates the connection between metaphors and metaphysics on the rules and roles held in faith communities. See more in Don S. Browning, *Religious Ethics and Pastoral Care* (Philadelphia: Fortress Press, 1983), 49–71.

do not play any major role in his specifically theological argument. However, Onyinah's method can be described as dialectical in its process. He has selected three voices to interact with Scriptures for his theological proposal: psychology, ethics and the Akan tradition. Onyinah is clear on the motivation and intention of his theological project, "Thus this is a deliberate attempt to contextualise and offer pastoral reflections on exorcism."[692] The other materials used in this study are even more clearly pastoral in their genre.

The central manoeuvre made by Onyinah is the shift of focus from the cosmic realm to the human. This corrective move is related to previous scenes present in his church. The Akan version dwells in the cosmological conflict of forces, where a human is often seen as a victim and in need of protection or reinforcement, while the Third Wave teaching promotes the human as a victorious soldier, or loser, depending on actions applied with Spirit and the appropriate type of faith. This is naturally a distorted view. Onyinah underlines that the former pushes the responsibility away from the human and the latter gives too much attention to the demonic realm. Onyinah's strategies to amend both tendencies are the same. Attention is turned to the mental states and functions within a human, who is considered as a responsible actor.[693] This illustrates the role of psychology in his method.

Onyinah's method and constructions of his strategy can be traced on several levels of the theologizing process. The starting point is the definition of sin as a power together with human action and the flesh. This combination is built with the categorizing of sins and the need to act in accord with the Holiness tradition. Flesh is an actor which in turn influences the mind. Behind the scenes is the Akan concept of *mmusuo*;[694] being an act, it supports the definitive emphasis on sin, which is seen more in terms of actions than, for example, a corrupted nature. The three features which define sin – power, flesh and action – are all held in relation to the human mind and mental capacity. This link is created through Onyinah's view of human as an actor where flesh and mind are the key decision-makers for any act or stance that humans choose. The notion of sin as a power is linked to the struggle between cosmic forces, but per Onyinah, the human mind is the battlefield. This turns the attention to human rationality and the ability to choose correctly, which is aided by the Holy Spirit. Therefore, the

692 Onyinah, *Pentecostal Exorcism*, 12.

693 It needs to be noted that when comparing Onyinah's material with that of other Akan writers, Onyinah presents the situation in a dim light. Other writers view the human much more as a responsible and a moral actor. However, the intention and focus are different. Onyinah writes about his own church and the malpractices found in its life. Other writers present their views on a more abstract and theoretical level. This alone explains the difference. But it needs to be mentioned that neither Bediako nor Pobee nor Gyekye are Pentecostals.

694 Onyinah, *Pentecostal Exorcism*, 47. See also above Chapter 4.2.2.1 in this study.

central aspect to observe Onyinah's method is to understand his path to prioritize the human as a focal point and then mental capacity within this humanity.

Onyinah locates three factors in relation to this, which reflect each other causally and hierarchically. These are ontological evil, the Bible and psychological observations of humanity. These in turn form a matrix that supports Onyinah's interpretative solution, with the flesh and the human mind being the crux of attention. The Bible is the basis for the reading of ontological evil and the concept of the flesh. Pentecostal Bible reading underlines the importance of the experience and the chosen contextuality offers the interpretative frame. Therefore, demons are ontologically real and the experiences and fears of the community are taken seriously. Onyinah chooses the concept of flesh provided by the Bible. The Akan ontological explanation for evil, *bayie*, is interpreted through the flesh. The functionality of the flesh is in turn explained through frames of the human constitution, pointing to the mind and mental capacity as the core agents in sinful behaviour. Therefore, Onyinah binds the elements within the same web, where the pastoral goal is to make the human responsible for his choices. The last choice is argued with a biblical foundation and ethical norms, which Onyinah presents as applicable without any counterargument. But does his Akan background affect his choices?

Onyinah writes from an African perspective, where the worldview and the orientation to the society are different than the Western perspective. This does not significantly affect his method but it shapes the arena of discussion. This is discernible in his emphasis on family and community. Onyinah does not specifically elaborate on the role of the family in the formation of the human constitution at a theoretical level. However, the definition and identification of sin and sinful deeds are closely connected to the family and communal orientation. There is one guideline which appears above all. That is the ethical perspective, which Onyinah underlines numerous times. The ethical code appears, for example, in the critique of prayer camp practices, and in pointing at accusations and oppressive interpretations of witchcraft, which commonly target women and the poor.[695]

Clearly Onyinah does not approve the customs in prayer camps, and therefore, the necessity of ethical praxis forms an important parameter. Onyinah refers to the ethical guidelines offered by Amos Yong and Hans Küng. It is notable, however, that these are not African writers. The emphasis on family and community is still a very African mindset, as has been already explained through the concept of ubuntu.

695 Onyinah, *Pentecostal Exorcism*, 257–258, 278, 287, 302, 306–309.

The family or extended family, either through the actual blood or a brotherhood, comprises the plumb line for the ethics. This is evident through the comparison of Western and African ethical norms. Metz distinguishes two sets of moral norms, one recognized by both Westerners and Africans and the other which is affirmed more often by Africans than Westerners. Of those six, four are clearly more community-orientated and opposing Westerly individualistic values.[696] Breaking these moral codes is considered a sin, which is evident in Onyinah's elaboration of sinful behaviour or deeds towards others.

Onyinah does not make this distinction between African and Western moral values, but he is repeatedly critical of the individualism flooding in from the West. Neither the connection with the communal values and the sociality of sin or the causal importance of social sin towards an individual is present in his material. The focus is on a singular actor as an originator of a sinful behaviour or sinful actor. However, sinful acts against the community are condemned. Therefore, these values are latently present and seem to reflect a critical position towards the Western influence. He desires to preserve something original African or Ghanaian, but what is the current reality in Ghana, and what should be perceived as Ghanaian? This question relates to the contextual method used by Onyinah. The observation on Onyinah's theological perspective on the ontological evil is further elaborated within this theme.

4.4.3 CONTEXTUALIZATION AND ONTOLOGICAL QUESTIONS, AND SOME FURTHER REMARKS

Contextual theology as a method is an underlining theme of the both material presented by Onyinah but it is also the project which he is conducting as a theologian. The elaboration below concentrates mainly to the source which is available in his thesis, but the other sources are not excluded. The material in question illustrates three types of contextualisation.[697] First, there is a spontaneous one, which relates to what has happened within the Akan Pentecostalism;

696 Metz claims that these "are values that have been more often found across not only a certain wide array of space from Ghana to South Africa, but also across a long span of time in that space, from traditional societies to the contemporary African intellectual milieu." Those four moral failures mentioned above are: 1) to create wealth largely on a competitive basis, as opposed to a cooperative one; 2) to distribute wealth largely on the basis of individual rights, as opposed to need; 3) to ignore others and violate communal norms, as opposed to acknowledging others, upholding tradition and partaking in rituals; and 4) to fail to marry or procreate, as opposed to creating a family. Metz, "Toward an African Moral Theory", 100–104.

697 Stephen Bevans gives one definition for the term. "As the members of the Theological Education Fund wrote when the term was introduced in 1972, the term contextualisation includes all that is implied in the older indigenization or inculturation, but seeks also to include the realities of contemporary secularity, technology, and the struggle for human justice." Stephen B. Bevans, *Models of Contextual Theology. Faith and Cultures Series (*Maryknoll: Orbis Books, 1992), 21.

secondly, the contextualization generated by the members of the Church of Pentecost; and thirdly, there is the contextualization process conducted by Onyinah. The first produced a phenomenon which Onyinah describes with the term 'witchdemonology'. The second was mainly the contextualization of the gospel message and ministries, and was done by the members of the Church of Pentecost, lay people, pastors and prophets. The third, by Onyinah himself, provided corrective instructions for exorcistic practices founded upon a robust understanding of the flesh as the ultimate fountainhead for sinful behaviour in humanity. Below I present some observations on these processes. The aim is to offer a frame to understand the theological processes present in Akan Pentecostalism and in Onyinah and some concluding remarks on how the process could develop further.

The formation of the witchdemonology was core development in the first contextualization. The process started with the introduction of Christianity by the missionaries, but it sped up through the influence of the Classical Pentecostalism, and subsequently, the Neo-Pentecostalism during the late 20th century. Stephen Bevans offers a list of contributors to the contextualisation process in general: 1) the spirit and the message of the gospel, 2) the tradition of the Christian people, 3) the culture in which one is theologizing, and 4) the social change in that culture.[698] These are all present in the process which formed the witchdemonology. Onyinah illustrates the amalgamation of four sources within this process: 1) traditional Akan beliefs and cosmology, 2) Christian demonology introduced by the Western missionaries, 3) Classical Pentecostalism, and 4) Neo-Pentecostal influence upon the Classical Pentecostal views. The central aspects of the process were the fusion of the concepts of evil and witchcraft and the disenchantment caused by the reductive assumptions of mainline Christianity concerning the evil forces in Akan cosmology. Colonialization caused major changes, which are documented by multiple disciplines.[699] Neo-Pentecostals brought the last layer with active emphasis and teaching on deliverance and exorcism. Onyinah acknowledges the positive aspects of the witchdemonology but aims to improve those features, which generate ethically harmful conventions. The important thing to note here is that a spontaneous contextualization can also produce ethically harmful results, which drove Onyinah to work on his project. However, the shift away from the reductive Christianity presented by the West was necessary and inevitable.

698 Bevans, *Models of Contextual Theology*, 1.

699 Nukunya writes, "Of all the factors of change, colonialism was undoubtedly the one with the greatest impact on our social institutions as its effects were felt with almost equal force throughout the length and breadth of the country. It involved the introduction, within the legal framework, of practices and measures which were, for the most part, quite alien to Ghanaian ways of life." Nukunya, *Tradition and Change in Ghana*, 117.

Bevans describes two sets of factors in relation to the need and reason for the contextualization. First, there are external factors, of which the most important in this case is a general dissatisfaction. This process, briefly described above, is an illustration of spontaneous contextualisation due to the external factors, namely, the frustration of the Akan people with the reductive nature of their new faith concerning the cosmological worldview and the consideration of its powers, especially the evil ones. It is important to understand, that the reductive Christianity did not remove the evil forces in the Akan worldview from the minds of the new believers. In the form and manifestations of *bayie*, evil was very much present, but the Akan Christians no longer had a means to deal with the problem. The question of the ontology of the evil or its nature was not adequately addressed by this missionary Christianity. Onyinah writes about these cosmological layers of evil in the Akan worldview, in realtion to which people operated in their traditional culture. The key to understand this is as a web of actors, some being spiritual forces (*abosom*) and practical means (*asuman*) and other being human actors (the traditional priests).[700] The need in the community to address these questions opened an inviting space for the alternative teachings and theology.

Contextualization is commonly understood as an intentional activity, and laboured on by individuals rather than a spontaneous process (as described above).[701] Onyinah reports on the contextualization done by the early converts of the founder of the Church of Pentecost, Pastor James McKeown. This process aimed to contextualize the gospel message to be culturally relevant for the local church and people. Onyinah notes how these early contextualized messages spoke out the Akan understanding of the central meaning of salvation; the power of Christ and Holy Spirit is greater than *bayie*. This phase also produced Women's Movement and Children's Movement and other ministries through local initiatives. The Church of Pentecost has also generated a form of worship which is a combination of Akan and Western cultures. Onyinah notes, "It could be said that its form of worship has become paradigmatic to Ghanaian Pentecostal churches."[702] These are all intentional efforts to form a more relevant Christianity. Bevans describes these as internal factors and portrays them as "the incarnational nature of Christianity. […] Incarnation is a process of becoming particular, and in and through the particular, the divinity could become visible and in some ways

700 The term *asuman* refers to charms, amulets and fetishes, which were "worn as a remedy or preservative against evil powers". Onyinah, *Pentecostal Exorcism*, xviii, 41–44, 75–76.

701 See, for example, Sigurd Bergmann, *God in Context: A Survey of Contextual Theology* (Bodmin, UK: MPG Books Ltd, 2003), 32. "Contextual theology is a Christian interpretation, which is shaped in consciousness of the context. Contextual theologies are different interpretations of life, which are distinguished through a common view of the method of theology."

702 Onyinah, *Pentecostal Exorcism*, 129-131.

(not fully, but in some way) become graspable and intelligible."[703] McKeown had a vision to create a church which was truly local; therefore, there was freedom to express the local orientated views , by individuals and through the community.[704] Regardless of his vast education and scholarship, Onyinah is a fruit of this attitude. As a theologian, he represents yet another trend of contextualization.

Onyinah notes that he has adopted the term contextualisation from Louis Luzbetak. The term embraces the former ones, as accommodation, adaptation, indigenization, incarnation and inculturation. Onyinah quotes Luzbetak's description of contextualization as "the various processes by which a local church integrates the Gospel message (the 'text') with its local culture (the 'context)".[705] Onyinah acknowledges three approaches to contextualization: a liberational type, a dialectical type and a translational type (or a dynamic equivalence model).[706] He makes both approving and critical comments on them all and constructs his own method, using several voices. The validation of his agency comes from Hollenweger, who appeals to "bilingual theologians", that is, those who know "the literary conceptual language of the minority and the oral language of the majority."[707] Onyinah adopts the definition for the term 'culture' from the anthropologist Clyde Kluckhohn and adds to that some accounts from Charles Kraft. This combination defines a culture as something which embraces religion, linguistic, economic, social, political, psychological and ethical aspects of life, with the capacity to communicate or conceal the revelation of God from the people.[708] Onyinah's critique towards the liberational model is due to its association with liberal theology. However, Onyinah clearly has a liberational undertone himself, as he shields women against the cruel exorcistic practices targeted at witches. Onyinah is also doubtful of the emphasis and importance of the church tradition in the dialectical approach, and he gently accuses it of engaging with the Western church tradition so deeply that "what appears to be contextualisation becomes westernisation".[709] Onyinah accentuates the

703 Bevans, *Models of Contextual Theology*, 7-8. The central idea of Bevans is to make God understandable through local and particular forms. "God must become Asian or African…". Bevans, *Models of Contextual Theology*, 8.

704 Onyinah, *Pentecostal Exorcism*, 124-129.

705 Onyinah, *Pentecostal Exorcism*, 9. Quoted in Louis J. Luzbetak, *The Church and Cultures: An Applied Anthropology for the Religious Worker* (South Pasadena, CA: William Carey Library/ Divine Word Publications, 1975), 69.

706 Onyinah, *Pentecostal Exorcism*, 9.

707 Onyinah, *Pentecostal Exorcism*, 6. Onyinah quotes Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, MA: Hendrickson, 1997), 295.

708 Onyinah, *Pentecostal Exorcism*, 7. Onyinah quotes Clyde Kluckhohn, *Mirror for Man: The Relation of Anthropology to Modern Life* (New York: Whittlesey House, 1949), 60; and Charles H. Kraft, *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective* (Maryknoll, NY: Orbis, 1979), 48.

709 Onyinah, *Pentecostal Exorcism*, 10.

importance of the local agents and subjects, and he concludes that his approach is closest to the dynamic equivalence model, because it advocates the *emic* approach even if it applies features from various methodological sources.[710]

Onyinah respects his Akan background and desires to preserve constructive elements of his ethnic culture. However, Onyinah is not traditional in a sense that he would be ignorant or indifferent of the changes in his own community. Onyinah has launched new forms for church gatherings and worship. The following quote is from the Purpose statement of Accra International Worship Centre, which was established to prevent young generation to flow out from the Church of Pentecost. This shows Onyinah's open-minded attitude towards new approaches and applications: "God is a God of infinite variety .... That as Ghana and especially Accra becomes increasingly more cosmopolitan, the Church has a duty to reach out with the Gospel in a way that people of different nationalities, traditions, and cultures are comfortable with."[711]

Here is another example of his approach towards the change in society:

> *The dynamics of civilization and the increased interaction of the peoples of the world through education, travel and commerce have all combined to making culture a transferable commodity. Therefore this new generation being a product of today's civilization, do not always 'conform' to known and traditional ways of doing things. Whether they are right or wrong is not the issue at stake here. To us what is expected of us is to reach them in their own world with the same, old, unchanging word of God which is still the power of God unto salvation.*[712]

Onyinah is aware on the needs to adjust the church within this change, but he has chosen his own position towards certain aspects of the influences. These can be read from his above presented list of strongholds, in which the sexual revolution and postmodernity are considered central negative changes in Ghanaian society.

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710 Onyinah, *Pentecostal Exorcism*, 11–12. This emic approach is widely approved as a valid means to reach a holistic and embracing understanding of the culture and tradition. However, Robert Schreiter offers a critical question, remarking: "...how can one reflect fruitfully on one's own culture, raises yet another problem, namely, the extent to which members of a culture can adequately describe their own cultural processes. In cultural anthropology, this is known as the problem of native exegesis or emic analysis." Robert Schreiter, *Constructing Local Theologies* (Maryknoll, NY: Orbis Books, 1985), 41. Onyinah cannot be seen in the heart of this problem, because his Western education places him outside of his culture, as an observer. Still, he is aware of it, as can be seen in his writings. Onyinah, *Pentecostal Exorcism*, 15.

711 Larbi, *The Development of Ghanaian Pentecostalism*, 210–212.

712 Larbi quotes Opoku Onyinah, "Address to Presbyters" (1992), 1 in Larbi, *The Development of Ghanaian Pentecostalism*, 212. Onyinah also objected to the strict dress code for women in his church, and he pursued greater freedom for social relations between men and women in general. This caused some resistance but was a successful reform in the end. See https://www.modernghana.com/news/263951/pentecost-church-relaxes-trousers-and-head-covering-rule.html, accessed 13 February 2018.

Per Onyinah, these cultural changes are not ontologically evil, but those are used by a devil.[713]

The ontology of evil still needs to be examined. Onyinah's theologizing holds fast to the Classical Pentecostal stance about the ontology of the evil, even if the focus is turned towards the human agency and responsibility. Onyinah has chosen not to dwell on the question of ontological existence of evil spirits on a practical level. This is one aspect of his contextualization process, and a chosen level of argument. This type of choice is revealed, for example, through the observation of his attitude towards the Akan practices, which are held dear in the community.

The Akan cosmological worldview has many non-material agents between Supreme God and humans. Ancestors belong to the cultural landscape. Onyinah writes: "The main ritual that establishes contact between the living and the ancestors is the pouring of a libation. A libation is poured during all festivals, rites of passages and all important ceremonies."[714] Onyinah does not pay much attention to the libation tradition in his dissertation. He does not editorialise the ontological existence of ancestors specifically, but ancestors do play a role in the culture in which the Church of Pentecost belongs to. There is a need to constitute an opinion concerning the practice of libation how the question of ancestors is addressed within the church community. The central question revolves around the existence of ancestors and the potential spiritual forces associated or connected with them. Onyinah writes:

> *Though our interest is not on the question as to whether the ancestors are worshipped, venerated, or elevated, in this background, it would not be wrong to assert that the gods of ancestors are always worshipped through the devotion to the ancestors. It is from this backdrop that some Pentecostals reject the practices of the ancestors, and "impose" deliverance upon all that have been involved in such practices.*[715]

The key to understanding this question is not the act of commemoration; it is rather the interpretation of the ancestors, or the gods of ancestors, and an adaptation or translation that to the Christian worldview.[716] Ontology is one

713 Onyinah, *Spiritual Warfare*, 54.

714 Onyinah, *Pentecostal Exorcism*, 45. Writing about this tradition of libations, Pobee describes the habit and its meaning, "The truth is, libation has two parts: first, the act of pouring the drink, and second, the words which declare the intention of the pouring of the drink. Obviously the pouring of the drink as a religious rite is by itself neutral. So the crux of the matter is the accompanying words which express the intention. Normally the words ask for blessing from the ancestors. But before they are mentioned, there is invocation of the Supreme Being." Pobee, *Toward an African Theology*, 65; see also 45, 64–66.

715 Onyinah, *Pentecostal Exorcism*, 47.

716 Three chosen Akan theologians relate to this tradition or cult of ancestors in various ways. They all admit

question, but more urgent for the practical life in the church is whether those spiritual and immaterial beings, if they exist, are considered good, neutral or malevolent, and what is the relationship to them. Onyinah does not take a stance in his material in this, but he does not encourage the practice of libation either.

The influential Ghanaian theologian Kwame Bediako introduces another view. He does not reject the practice and values the cultural customs more than Onyinah. The difference can be found in the roles of the Bible and culture. Bediako's view is that the Bible is a hermeneutical tool to interpret the culture, which is in reversed order from Onyinah's view.[717] Participation in cultural heritage is also important for Onyinah, but he clearly promotes more a lifestyle where attention is towards the inner life, rather than problematizing the existence of the evil or any spiritual being's influence on one's life. Onyinah writes about the ultimate problem of the church's kerygmatic attitude towards the ontology of the evil, noting that demons get far too much attention already. Onyinah's remedy is emphasis on the sovereignty of God, and the sinful nature of humanity.

> *Thus, Paul's consistent warning to believers not to yield to the flesh means that every Christian faces the recurring choice of either giving in to the compelling influence of the flesh, or continuing to live in obedience to the Spirit. The implication of this, to the Akan people, is that most of the issues which are taken for supernatural acts of witchcraft, ancestral curse or the demonic may be appropriately viewed as works of the flesh.*[718]

This is the central hermeneutical tool chosen by Onyinah. The understanding of the ontology of the evil is fed by experiences of the members of the church, because the cultural tradition of *bayie* supports this interpretation of their experiences. Therefore, it is understandable, that Onyinah's chosen tools are psychological in nature and strongly linked with the views of a human. The role of experience

its importance as part of the tradition and the manifestations of its communal essence. Differences of interpretation can be found at the ontological level. It needs to be noted that theologians and academic intelligentsia possibly relate to the cult differently than ordinary people. In relation to Onyinah's silence on the matter, two views are presented here. Gyekye: "It might be appropriate to say that by 'ancestors' we are referring to the entire membership of past generations of people." Gyekye, African Cultural Values, 165. And Bediako: "Since traditional society views existence as an integrated whole, linking the living and the departed in a common life, such a projection is understandable. Yet the essential point is that ancestors have no existence independent of the community that produces them. […] Strictly speaking, the cult of ancestors, from the intellectual point of view, belongs to the category of myth, ancestors being the product of the myth-making imagination of the community." Bediako, *Jesus and the Gospel in Africa*, 30. Bediako still holds them to be important as part of cultural self-understanding. Bediako, *Jesus and the Gospel in Africa*, 30. See also Pobee, *Toward an African Theology*, 18, 46–47.

717 Kwame Bediako, "Scripture as the hermeneutic of culture and tradition," in *Journal of African Christian Thought*, Vol. 4, No. 1 (2001).

718 Onyinah, *Pentecostal Exorcism*, 266.

is not neglected. Instead, it is transformed to project the inner life and its sinful choices, rather than the projection of evil outside of a person and experienced as such.

Thus, Onyinah's turn towards the human and mental capacity needs to be seen in relation to the Pentecostal orientation towards the experience, the power of the Spirit and the Holiness tradition. Onyinah stresses individual responsibility of one's actions and points towards the necessity of the mind to choose right and follow the Spirit. But the confidence of the human capability to do so can be challenged through the linkage between experience and ontological reality when it concerns unseen evil beings. Both individual and collectively approved experiences feed the assumption of their existence. Therefore, the experience of evil cannot be negated completely, because that would mean turning back to the reductive paradigm of the Western mission of the past, which proved to not be useful or constructive.

Onyinah underlines the need to use psychological tools to interpret and evaluate experiences and manifestations. There is then juxtaposition between the Akan cultural interpretation of the experiences, which deals strongly with this question of the ontological evil, and the Western worldview, which points to the human mental functions. Onyinah writes how every culture has the potential to conceal or communicate the revelation of God.[719] Therefore, the culture as a media for information on these evil entities is potentially relevant. However, Onyinah focuses instead on individual mind as a crux of the activity. He does not elaborate on the variations of mental capabilities or disabilities concerning the responsibility of one's wrongdoings. Mental and psychological understanding requires self-reflection rather than an interpretation in relation to the spiritual realm. Therefore, the sphere of evaluation is the human mind.

On the level of powers, Onyinah also locates the sphere in the evil to the human mind. This move can be observed in the reinterpretation of the strategic warfare and strongholds. Instead of humans battling directly against the principalities and powers with heavenly weapons, Onyinah situates the battle in human mind, while both powers – evil as well as the divine – are filtered through the frail and fallen human mind and soul. This does not create a picture of a great cosmic battlefield but rather a struggle to live a decent life.

This operative nature of the human mind is also a link to the understand the ontology – or, more precisely, the perceived ontology – of evil. Allan Anderson offers three options to observe the relationship to ancestors in African cultures. Similarities can be found in Onyinah's material, so the comparison can be defended. These three are indifference, accommodation and confrontation. The

719 Onyinah, *Pentecostal Exorcism*, 7.

first is common to the more Western-orientated African missionary Christianity, which does not consider the ancestors relevant or denies their existence. The second is accommodation, where ancestors still play an important role and deserve attention and obedience. This is more common in Zionist and Apostolic churches. The third way of responding to the ancestors is confrontation. This is common among Pentecostal churches and its members. These ancestors are interpreted as demons, who appear to the members of the church as past relatives and demand veneration or service.[720] The confrontational attitude is the core of the development of witchdemonology. However, Onyinah focuses on indifference, because he seeks to divert attention to the mind rather than to demonic forces. This is not the denial of their existence, but rather a question of the focus of attention. Yet, it still results in a more reductive position because the less one dwells in an atmosphere, where a demonic presence is assumed to appear, the more its meaning is reduced and experiences are diminished, as Onyinah has pointed out already earlier.[721] Therefore, using the Anderson's analysis of continuity and discontinuity of that part of the Akan tradition, Onyinah introduces to his church the westernizing attitude of ancestors, as an aspect of his culture, which creates further discontinuity in relation to Akan cosmology. However, the motivation for this, as it can be deduced from the material, is not related to the ontological realm, but to the relationship between human responsibility for their own wrong doings and failures, rather than using the demons as scapegoats. Therefore, it does not honour the source to make tight analytical distinctions within the ontological framework, because there is none. Rather, it is necessary to hospitably understand the core intention of Onyinah's message.

Onyinah's theology is clearly contextual; it is that by the definition. It has been approved already by the local community through the acceptance of the leaders and members of the church and through its adoption in the theological seminary curriculum.[722] A course for future pastors is named "Witchdemonology".[723]

720 Allan Heaton Anderson, *Spirit-Filled World: Religious Dis/Continuity in African Pentecostalism*. Christianity and Renewal – Interdisciplinary Studies (Palgrave Macmillan, 2018), 96–110. https://doi.org/10.1007/978-3-319-73730-0 Bediako's view presented earlier should form a fourth category, because it denies the ontological existence of the ancestral spirits but views them as important nevertheless.

721 Onyinah writes how the earlier approach of the church was not to give attention to demons and exorcism, and manifestations were few. He concludes that attention creates the experiences and is based on belief systems. Onyinah, *Pentecostal Exorcism*, 227.

722 One goal of my visit to Ghana and the Church of Pentecost was to evaluate the acceptance of Onyinah's corrective proposal concerning witchdemonology and practices of exorcism. Onyinah's theological construction was widely accepted and promoted by the pastors and church members. However, it was notable that not all laypeople were necessarily capable of explaining why they needed to change their views, but they acknowledged it as an improvement from their earlier views. Focus group interviews, Accra and Kumasi, 2017.

723 Onyinah has produced study material for pastors, which is based on his research and a practical approach to improve and modify exorcism practices and other pastoral issues involving the theme.

However, it is built upon the universal insights into the theology of sin and evil, and constructed with a combination of Akan worldview and the Christian tradition. While the terminology of that material is not transferable to other contexts, it is important that Onyinah's voice is heard outside of his immediate community. That is, for example, the emphasis of the communal aspect of humanity and as an ideal to the Christian communities worldwide, as well as the focusing on the responsible of the individual in their wrong doings.

However, still one remark remains regarding the hermeneutical and theological move made by Onyinah. When the ontological question of evil is diverted towards the concepts of the flesh and human sinfulness with a psychological twist, one inevitable issue is agency. In what terms can the assumption of human responsibility on sinful deeds be evaluated and the potential judgement executed? Onyinah strives to emphasize the mental capacity of humans to act righteously, but he neglects the wide range of various abilities present in humanity and in churches, as well as the impact of the environment, political and natural, and its ability to look after the members of society.

Present in Onyinah's treatment of the topic are the following building blocks. He cites the communal aspect and responsibility, and he speaks against the individualistic culture. He is emphatic regarding the ill-treated women without education and/or welfare when they face the unjust accusations about the use of witchcraft. However, he points to the responsibility of a singular actor to do the right decisions, regardless of their life situation and circumstances affecting them. The communal aspect of African culture is not that strongly present regarding the effect of the cultural environment in the negative sense, which potentially drives individuals to the situations where their choices for right decisions are limited.

An influential aspect present in Onyinah's community is poverty, along with all the consequences related to that. This especially involves women and their capacity to influence their own lives. However, it is not regarded as a factor which potentially influences the lives of these individuals as something which affects their capacity to act. Onyinah portrays the battlefield as something happening inside the human mind; but he does not regard the surrounding influence as relevant when it comes to valuing what may either strengthen or weaken the capacity to choose or even to understand what is right, or wrong. A human being is responsible for their own decisions, but also it is important to recognise the sin committed to person itself. Onyinah writes about the wrong deeds that harm the community but he does not touch the sins committed by the wider community, as various structures of society, against individuals as such. This aspect does not seem to be entirely missing, but it is not strongly emphasized

in the elaboration or evaluation of evil, and how a person directs his or her choices of action.

Therefore, in comparison with Amos Yong's Progressive Pentecostal message, the undertone of liberation is hidden between the lines in Onyinah's thinking, as has been mentioned above. It would be interesting and necessary to develop a Pentecostal liberation theology in the African context which involves all necessary aspects of a robust theology of sin. Those would be the ontological considerations of evil in the African context and the concept of flesh adequately applied but with the dimension of a communal and liberating message, especially for women and the poor. The core question is the responsibility of an individual against the oppressive systems which can be taken to the level of corporate and potentially cosmic evil.

5 CONCLUSIONS

The starting point of this study was the acknowledgement of the need to understand and communicate the theology of sin and evil in the Pentecostal global community and beyond. This was a relatively little investigated area in the scholarly literature concentrated on Classical Pentecostal academic theology. Therefore, the task was to examine examples of these theological areas as they are presented by this movement and its theological voices. The scope was limited to theological anthropology, metaphysics and the agency of evil. The need to focus on these questions in the Pentecostal scholarly literature is both academic and practical, reflecting a necessity within the Pentecostal community as a development of self-understanding and identity, as well as a need in the ecumenical sphere and in dialogues between Pentecostals and other church traditions.

I limited the study to the following questions. First, in relation to the concept of sin: 1) the nature and characteristics of sin, 2) the Fall and the origin of sin, and 3) the sinful nature in the human constitution. Secondly, in relation to the concept of evil: 1) the nature of evil, 2) Satan, the devil and demons, and 3) relationships and interactions between evil spiritual beings and humans, including exorcism and possession. These questions were chosen because of the goal of the task to begin with but, equally because of the nature of the main sources and the conversations they offer and elaborate on.

The two main sources were Amos Yong and Opoku Onyinah. These two were selected to exemplify voices of Pentecostalism which are not from the context of Global North, even if their academic scholarship is closely related to that cultural sphere. Furthermore, they can be regarded as innovative and important writers in Pentecostal theological academia, and, who have touched on the themes selected for this study. They do not represent a denominational theology as such, but rather their own, which reflects either their cultural background (as it is the case with Opoku Onyinah and his setting within Ghanaian Pentecostalism) or a chosen theological location (as with Amos Yong, who writes in dialogue with science and contemporary philosophy). Only published books from these two authors were selected as sources. The genres of these publications range from more scholarly and academic to less technical and more popular genre. However, the academic literature is regarded as more authoritative than the other books.

Other sources were also used to provide a comparative basis for these main two. These additional sources were a selection of systematic theology editions from various Classical Pentecostal denominations or individual writers representing

their national or denominational theological thinking. They provided a context in relation to which the Classical Pentecostal views within the selected themes could be located. There was also a journey through the history of theological thought. A survey of various voices from the past who had written along these themes. This provided the historical surface to observe the continuity and discontinuity of the main voices and their views regarding the topic. However, the method of this study limited the actual analysis mainly to the chosen sources, and no major comparisons were made. The Classical Pentecostal tradition as well as historical reflections were provided only to locate the chosen material, not to evaluate it as such. Therefore, the method aimed to find the core principles within the textual sources which illustrated and explained the material. This was the central task of the study, to systematically observe the structures of theological thinking in the sources through the central arguments presented within them.

This concluding chapter of the study aims to offer a short summary of the central findings of the sources in relation to the questions of the task. Other remarks are focused on the role and importance of human experience, the use of ontology and metaphysics, and notes on the theological methodology. These were the focus of interest of the study, to better understand the structuring elements within the material. There are also the final remarks and the suggested way forward.

The summary presents with central findings on sin and evil from both of the main sources separately and then together with the rest of the remarks.

5.1 AMOS YONG ON SIN AND EVIL

Amos Yong approaches his theology of sin and evil principally from the perspective of theological anthropology, keeping the humanity, as observed by the scientific data, as the starting point. This can be argued based on the influence of emergent anthropology, which ties the ontology of demons to the reality of humanity. Yong creates a pneumatologically focused theology of sin which is informed by non-reductive anthropology, neurobiology and other scientific studies, and especially the evolutionary frame. The sociality of sin and its collective manifestations are central, which situates the relational view of sin as essential in the argument. However, individual sin is not neglected. That view is most apparent in the theme of original sin.

Yong perceives *ha adam* as a group of self-aware hominids. Sin has also a biological aspect but not in the traducianist understanding or tied to sexual intercourse. The central perspective preserves human freedom and responsibility while remaining empathetic towards human weaknesses and, for example,

mental disabilities. Yong views humans as environmentally situated social creatures in an evolutionary frame. He uses all this together to build a relational understanding of sin.

Yong's basic argument concerning cosmological evil is to perceive evil spiritual beings as ontologically dependent on humanity. Demons do not have independent ontological status even if they are regarded as immaterial beings with agency. This argument is constructed with process theology views together with an emergent humanity perspective, but Yong corrects and strengthens it with relational pneumatology and a robust trinitarian theology of a transcendent God as the Creator. An important aspect of the argument is the spontaneity provided in the creation through the kenotic principle. Yong holds this as a crucial essence behind the Fall.

Yong argues that human sinful activity is a primal and essential aspect to correctly understand the demonic realm, both on the metaphysical level and functionally. Also, he emphasizes the perspective of the collective nature of humanity on the hermeneutical level; this is evident especially in his interpretation of the concept of principalities and powers. Yong introduces a new category, religious cosmology, which recognizes the human experience of destructive powers and the source of horror. It does not serve as an explanatory category but rather as a comparative one for a metaphysical cosmology based on human experience. It provides a frame to understand human agency within the realm of spiritual cosmology and agency (for example, in spiritual warfare).

5.1.1 METHODOLOGICAL AND OTHER OBSERVATIONS OF THE SOURCE

Yong has constructed his theology with a hermeneutical enterprice, which he has named as pneumatological imagination. It consists a robust trinitarian perspective to a mutual conversation of Spirit, Word and Community. Yong approaches this trialogue with three lenses, which clarify distinctive aspects of this triad: relationality, rationality and dynamism. These aspects reflect the features of what happens, what informs and what energizes the interpretation. However, especially relationality is also used with metaphysical connotation, which was important for this study. Another fundamental layer in this method, is a selection of categories, which are utilized to specify the focus of interpretation. These categories function as tools of interpretation, and they can be grouped in three different domains. First group contains theological tools, and the most dominant is pneumatology but likewise important ones are ontology and metaphysics, and theological anthropology as relevant for this study. Second group contains epistemology, semiotics and ethics. Third group contains more specifically

hermeneutical and methodological considerations. The importance of these various structural forms is to understand the roles of ontology and metaphysics, and the theological anthropology within the theological system created by Yong. These structures highlight the dynamic relationality of the whole.

Process theology is one framework in Yong's theological hermeneutics. It provides a base for the understanding of relationally constitutes reality. Thus, it is tightly linked to the aspect of relationality in Yong's hermeneutical system and it belongs to the selection of categories as an interpretative i.e. hermeneutical tool. Therefore, it is the key to understand the relationality as one aspect of Yong's hermeneutical system. It has also a link to the rationality aspect. Yong views human act of knowing as fallible, as well as teleological. Both features are connected to process theology setting. But more importantly, it provides the background for the interpretation of Genesis narrative and the understanding of creation and the Fall.

The role of philosophy, and especially the process philosophy, is intertwined in several concepts in Yong's theological system. One important is the concept of foundational pneumatology. It is one aspect of Yong's theological hermeneutics and method, and his epistemological program. This opens to understand the multiple perspectives of the meaning and importance of experience in Yong's thinking. The roles of process philosophy and theology are also revealed through a chain of various thinkers which provide the platform for Yong's theology of the cosmological demonology and the emergentist view of humanity, and the human spirit. However, it needs to be stated that Whitehead's or process philosophy in general is not necessarily the primary mover in Yong's theological endeavours. However, Yong have utilized many theologians who have used process theology thinking as their inspiration. Therefore, it seems to be a notable aspect in his metaphysical system when the focus is on theological anthropology and cosmological evil; thus, it gained interest within this study. That said, more notable is the importance of pneumatology and the information it feeds to the hermeneutical circle as well as the notion of experience. The concluding finding in this study was that relationality is a constitutive element in Yong's metaphysics as the way to explain perceived and experienced reality.

These methodological observations were considered as central to understand Yong's theological constructions. They reveal the multi-layered nature of Yong's view of sin and evil; together with the cosmological and human implications in both. However, this study acknowledged that despite the highly innovative and philosophical content within the material, Yong's theology is simultaneously pastoral and empathetic towards the weak and silent members of our societies.

5.2 OPOKU ONYINAH ON SIN AND EVIL

Opoku Onyinah approaches the theme of sin and theological anthropology via the concept of witchcraft due to the study he conducted as his doctoral research project. However, or because of this, the concept of sin is tied and built securely around the elaboration of humanity, and the essence and functions of human constitution. Onyinah underlines the importance of the concept of flesh which he interprets metaphorically, instead of literally or materially. Additionally, he does not regard the diabolic figures or demonic forces as primary causes for sin and evil. However, Onyinah reflects the evil powers and their role and potential continuously within the elaboration of sin, for example, through the concept of strongholds. Central themes in general are the human fallenness, weakness of the human nature, and function of the flesh as a weakness in human temperament.

Social relationships and communal aspects are vital perspective flowing from Onyinah's cultural background, the Akan tradition and Ghanaian Pentecostalism. Therefore, Onyinah perceives sin as a destructive force destroying the community as well as a problem in individual's life. The latter perception is rooted in the holiness tradition which is significantly present in Onyinah's perception as the ideal of Christian life. Onyinah interprets and presents Adam as sinless and perfect in creation, and the strong soteriological base informs the view of human constitution. Onyinah uses triadic structures to present his views of humanity with two separate ways, founded first in Akan tradition and secondly with biblically information and base. These are not directly linked but their form a complex spectrum for humanity and its constitutive faculties, agency and functions. However, Onyinah regards soul and flesh as responsible for sinful behaviour within both constructions.

Onyinah has constructed a term "Witchdemonology" to illustrate and explain the current trend of understanding the correlation between evil and witchcraft in Ghanaian Pentecostalism and Charismatic Christianity. It illustrates the contextual nature of the local theological processes and its outcome, the demonology and the related praxis, exorcism and deliverance ministries. Onyinah's central goal to examine and explore the themes of Satan, demons and evil forces is to create healthier and safer interpretation of these forces for the life of his community and church.

5.2.1 METHODOLOGICAL AND CONTEXTUAL OBSERVATIONS OF THE SOURCE

Onyinah has written an explication of his method concerning the doctoral dissertation, which he pronounces to be interdisciplinary with a theological focus.

Foundational sources are Bible and biblical research on the relevant subjects. Onyinah refers to a biblical theology as one definitive feature of his theology, and its approach as pastoral. However, Onyinah's method can be described as dialectical along the theologizing process, which is informed by various disciplines. He has selected three voices to interact with Scriptures, in order to form his theological proposal, and these are psychology and ethics alongside the Akan tradition. The central manoeuvre made by Onyinah is the shift of focus from the cosmic realm to humanity. The essential hermeneutical tools used by Onyinah are psychology alongside the contextual ground, which informs the theological interpretation, and the evaluation of empirical data. Attention is turned to the mental states and functions within humanity. Thus, humans are considered as a responsible actors instead of victims of any diabolic forces.

Contextualisation is one chosen point of observation in this study. This was perceived both as a method and agency; and through ontological considerations. However, metaphysical framework was not central even if the agency of evil especially in the case of possession would open that discourse. Onyinah decision to emphasize the human responsibility instead exemplifies his methodological and theological purpose; to strengthen the human responsibility.

5.3 THE ROLES OF EXPERIENCE, METAPHYSICS AND THEOLOGICAL METHOD WITHIN BOTH CASE STUDIES

The role of experience as a concept was notable in this study. Both writers use it in various ways and it creates the core in the content, and within the method. Onyinah approaches the role of experience more in the traditional Pentecostal way, by reading the human experience as epistemologically relevant and interpreting it through contextual setting and environment. However, Onyinah reads the data of human experiences with other hermeneutical tools as well, and uses psychology, anthropology and history, while forming the theological construction based on biblical and spiritual foundation. For example, the experiences of evil as witchcraft are not ontologically reduced into the psychologically closed view of the functions of the mind, even if the empirical data is interpreted through that framework. This is a vital example of the fusion of hermeneutical categories.

Yong uses human experience as a hermeneutically relevant data from the world but also as a metaphysical component to understand the reality. This forms the category of relational ontology which informs the view of reality experienced by humans. The concept of experience is therefore widened to the philosophical sphere by Yong, but remains as an operative tool for hermeneutical processes, as with Onyinah. Neither of the writers considers human experience

epistemologically as the only source of information. Both culture and sciences are acknowledged as relevant sources of knowledge and information regarding the experiences reality.

Metaphysical considerations are prominent and noted by both writers, even if those are approached with different angles. Yong uses and creates metaphysical spectrum as essential in his theology, both in the themes of sin and evil, as theological anthropology and demonology. Onyinah notifies the ontological questions of demonology, but nearly rejects them as irrelevant for his task. However, he uses space to elaborate the themes of possession and Christian spirituality related to immaterial forces, but instead creates a plateau of interpretation which is perceived through psychology and the theology of sin and holiness, rather than with metaphysical consideration. These themes are equally present in Yong's material when his more popular writings are observed. Both emphasises the sovereignty of God, importance of Christ and the sinful nature of humanity in its environmental and communal setting.

The last-mentioned remark is the most important finding in this study. Regardless of the differences of the method, the context or the expected audience of the writers' theology, the core of their message is the notably analogous. It cannot be summarized as a symptom of their homologous methodology, because that is not the case. However, methods used by them have similarities under the surface. Both value Bible as relevant starting ground, even if the reading traditions differ. Both use other sources of data as evaluative bases to read human experience, which form the hermeneutical categories present in the construction. Equally the writers acknowledge the need to construct theology, which is relevant to the community and that the theology needs to be a source of transformation also for the society around the Christian community. Both are markedly empathetic towards the weaker members of the communities, and use their voice to defend their case. It needs to be noted that these writers represent Pentecostalism in their own sphere and through their own definition. Therefore, as a summary, it can be observed, that these remarks offer a significant backbone to the Pentecostal message and ethos.

5.4 THE FINAL REMARK AND THE WAY FORWARD

The central findings of this study do not construct a new Pentecostal theology. That was not the intended task. Pentecostal theology is created within the communities in their contextual settings as well as in the study rooms of academic scholars and theology students, who live in close relationship with their worshipping communities. However, this study proves that the interaction

between communities and scholars is vital to construct healthy and living Pentecostal theology. Pentecostal theology is simultaneously a continuity of Christian tradition but also hatching the potentiality to provide fresh and innovative interpretation from the Scriptures through the Holy Spirit inspired theologizing, for the needs of the community. This is an opportunity as well as a challenge. There is a need to have safe boundaries for the innovative thinking, and tools to direct hermeneutical processes.

Additionally, this study shows that there is a continuous need to evaluate the theologies of sin and evil as those are present and manifested in the Pentecostal communities. Yong and Onyinah provide examples of methods and theological categories, as well as sources which can inform theology in general. These sources can flow both from theology tradition and from our contemporary world and society. It is a necessity that Pentecostals learn to use these sources while remaining faithful to the inspired reading of Bible. Therefore, it is recommended, that Pentecostal communities in their contextual settings would do their own exercises to evaluate their spoken, preached or written theologies of sin and evil and how these manifest in the life of the community.

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